

Exempla Moralia :
OR,
THIRD BOOK of NEW
English Examples,
TO BE
Rendered into *LATIN*,
ADAPTED TO THE
RULES of the LATIN GRAMMAR,
Lately printed . .
For the USE of YOUTH.

A NEW EDITION revised.



E T O N:
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ADVERTISEMENT.

ON the Publication of the Introduction to the Latin Tongue, lately printed at this Press, it was found necessary to form new Examples for Latin Exercises, adapted more particularly to the Rules of that Grammar.

To say nothing at present of former Collections of this Kind, let it suffice to observe, that the Examples of this Book are almost all founded on Classical Authorities.

For the farther Benefit of Education, a new Publication for the instruction of the Student in Ancient History, is published under the Title of *Historia Antiqua*.

T. P.



T H E
First CONCORD.

*The Agreement of the Nominative Case
and the Verb.*

Verbum Personale concordat, &c.

A Verb Personal (or, a Verb that has Persons; as, first, second, and third,) must be of the same Number and Person with the Nominative

1. Virtue excelleth all Things in itself, all good things are at Hand, with whom is Virtue.

2. Good Men hate to Sin, from a Love of Virtue.

3. Wicked Men fancy that they can appease the Gods with Gifts and Victims, but they lose both their Labour and Cost.

4. Dear are Parents, Children, Kinsfolks, Friends, but our Country alone contains the Affections of all these: What good Man therefore would scruple to die, if he can be serviceable to his Country?

5. No Man enjoys perpetual Good.

6. Play suits not every Age.

A 2

7. Where

7. Where prudent *Counsellors* are wanting, a *Nation* goes to wreck, as a *Ship* does without a *Pilot*: Nor is one sufficient; for then only is a *Country* safe, when many wise *Men* govern *Affairs*.

8. *The Physician* who has done his best, is acquitted, tho' the *Patient* die, and so is the *Advocate*, tho' the *Client* lose his Cause.

9. It is better to be called too liberal than ungrateful; good *Men* will praise the one, and bad *Men* will condemn the other.

10. Too much *Liberty* will end at last in some great Evil.

Note, If two or more *Nominative Cases* singular, with or without a *Conjunction* copulative, come before a *Verb*; the *Verb* may be rendered in the *Plural Number*.

1. *Food* and *Apparel* must be adapted to the *Health* of the *Body*, not to *Pleasure*.

2. *The Wife* and *Husband* ought never to be angry both at once.

3. *Life*, *Death*, *Wealth*, *Poverty*, have great influence over all *Men*.

Nominativus Pronominum raro, &c.

THE *Nominative Case* of the *Pronouns*, *Ego*, *Tu*, *Nos*, *Vos*, are seldom expressed in *Latin*, unless for *Distinction's* Sake, or when an *Emphasis* (i. e. a particular *Stress* or *Vehemence* of *Expression*) requires it; as,

1. When *I* regard not your *Business*, do not you regard mine.



2. *I* knew

2. *I* knew not the Way of speaking ill ; but *ye* are now my Leaders, and *I* am determined to follow you.

3. Certainly *I* am the unhappiest Man in the World ; if any Mischief happens to our Family ; *I* feel it first, *I* know it first.

4. As *we* are happy or miserable, compared with others, so other People are miserable or happy, compared with us.

5. *I* think you are of a mild Disposition towards your Children, and that your Son is dutiful ; but *he* did not know you enough, nor *you* him ; this often happens, where they live not well.

6. *You* are a Judge ; see, that *you* are not accused of any Thing.

7. *We* are Rulers of the State ; *ye*, not even of Slaves.

So if *He* or *They* (or Men, Persons, People, spoken in general) come before a Verb, you must leave out the Nominative Case in Latin, unless as in the foregoing Rule it be required by some Distinction or Emphasis of Expression ; as,

1. *He* was accounted noble among his Equals.

2. *They* direct us well, who forbid us to do what we doubt whether it be just or unjust.

Aliquando Oratio est Verbo, &c.

*S*ometimes a whole Sentence, or Part of a Sentence, or an Infinitive Mood, stands instead of a Nominative Case to the Verb ; as,

1. *To neglect what any one may think of him, is the Part not only of an arrogant Man, but of one altogether dissolute.*

2. *It is the Part of a young Man, to reverence his Elders, and to chuse the best and most approved of them, on whose Counsel and Authority he may rely.*

3. *It is right even for us old Men to obey old Men.*

4. *To unteach is more difficult than to teach.*

5. *To fear God is the Beginning of Wisdom.*

6. *If in speaking there is Gravity mixed with Modesty, nothing can be more admirable, especially in a young Man.*

7. *To see not only what is before us, but even to foresee those Things that are future, is Wisdom.*

8. *It is not enough to know, unless we do what we know.*

9. *The great Difficulty is to begin; for weak Minds dread new Experiments.*

10. *What shall fall out, is not in our Power to chuse; but it is in our Power to manage and improve that which happens, and turn it to our Advantage.*

11. *Such a Virtue it is to be silent, that he, who understands nothing, is deemed wise so long as he holds his Peace.*

12. *To live is common to Men with Brutes, but to live well is our main Business.*

13. *It is no Shame not to overtake a Man, if we follow him as fast as we can.*

14. *It is a great Pleasure, to see a Friend pleased, but a greater, to make him so.*

15. *If it be great Wisdom in a private Man, it is still greater in a Nation, to know itself.*

16. It

16. *It will cure no Man, to tell him his Neighbour was cured.*

Aliquando Adverbium, &c.

AND sometimes an Adverb, with a Genitive Case, is the Nominative Case to the Verb.

1. *A small Part of the Booty satisfied me.*
2. *For a great Fault, a small Punishment is enough from a Father.*
3. *Not a little Art is necessary if a Man desires to please a Fool.*

EXCEPTIONS.

I. Verba infinitivi modi, &c.

VERBS of the Infinitive Mood only, have an Accusative Case before them, as the rest have a Nominative; so that if a Noun, or Pronoun, with the Conjunction that before it, either expressed or understood, comes before a Verb, you may in Latin leave out the Conjunction, and put the Noun, or Pronoun, in the Accusative Case, and the Verb in the Infinitive Mood; which is govern'd of that Accusative Case.

1. *Nothing can be more foolish than those whom they call Buffoons; they pretend that they know all Things, and yet they know nothing.*
2. *I had rather my Enemies should envy me, than I envy my Enemies.*
3. *It is to be observed, that there is no greater Pest in Friendship, than Flattery.*

4. *It*

4. It is certain *that Man*, obedient to Nature, cannot injure Man.

5. No one thinks *that he owes us any Thing*; who hath borrowed our Time, when this is the only Thing, which even a grateful Man cannot repay.

6. I do not say *I have that Portion*; which is commonly called a Portion; but Chastity and Modesty, the Love of my Parents, and the Fear of God.

7. Banishment is not terrible to those who take *the whole Earth to be one City*.

8. No Man can think *that he did any Thing* towards procuring his natural Beauty or Wit; and therefore he ought not to value himself for them.

9. He that deals sincerely in all his Actions, is both safe and secure; but he that relies upon Fraud and Tricks of deceiving, shall find *his Cunning* fail him at last.

10. All who are a little down in the World, are very suspicious; they take every Thing as an Affront, and always think *themselves slighted* on the Account of their Misfortunes.

11. If any Thing be said in Jest, it is not right *for you to take it seriously*.

12. It becomes *him*, who hath not done amiss, *to be bold*; and *speak* confidently for himself.

II. Verbum inter duos nominativos, &c.

WHEN a Verb comes between two Nominative Cases, one of which is singular, the other plural, the Verb may agree with either of them: (Because the Subject and Prædicate may be used reciprocally, as, *mihi Patria est Athenæ*, my Country

is Athens, or, Athens is my Country) but the Verb generally agrees with the former.

1. All Things were Sea.
2. Joys were the Beginning of our Sorrow.
3. Great Riches by the Law of Nature are a calm and composed Poverty.
4. To be content with our own is the greatest and most sure Riches.
5. Her Portion is ten Talents.
6. The Delights of a Fool are Folly and Madness; Letters to him are a Thing of nought; and Virtue seems a Trifle; his Eloquence is Cursing, and Threatning is the Dialect of his Commands.

III. Nomen Multitudinis, &c.

A Noun signifying Many, or more than One, such as, vulgus, populus, turba, civitas, pars, manus, caterva, proles, uterque, aliquis, quisque, neuter, &c. have sometimes (not always) a Verb Plural after them, tho' the Noun be of the Singular Number.

1. What the Vulgar make light and easy by long suffering, the wise Man softens to himself by long Meditation.
2. Some Men in all their Actions court and hunt after Fame; which Sort of Men are commonly much talk'd of, but inwardly little revered.
3. Beware even of false Accusations, for the common People, being ignorant of the Truth, judge by Opinion and Report.
4. How happy am I, when whoever sees me, they congratulate my good Fortune!

5. Both

5. *Both were at home.*
6. *Both are imposed upon in an extraordinary Manner.*
7. *Part fought to encounter Dangers, from Magnanimity, and others from Impetuosity, or for the Rewards of Victory.*
8. *All the Youth were met together.*



THE Second CONCORD.

*The Agreement of the Substantive, and the
Adjective, Participle, &c.*

Adjectiva, Participia, et Pronomina, &c.

I. ADJECTIVES.

Adjectives, Participles and Pronouns, must agree with the Substantive, in Gender, Number, and Case.

1. What does it profit a Man to hide himself, and to shun the Eyes and Ears of Men? A good Conscience summons a Croud, and a bad one even in Solitude is *anxious* and *uneasy*.

2. To me the Remembrance of Friends is *pleasant* and *agreeable*: I enjoyed them *while living*, as if I was about to lose them; and I parted from them, as if I was to meet them again.

3. *Ecce*

3. *Evil Communication* corrupts good *Manners*.

4. *He is miserable*, who seeks for something to eat, and finds it with difficulty; and *he is more miserable*, who seeks it with pain and finds nothing; and *most miserable is he*, who, when he is hungry, has nothing to eat.

5. There is more Satisfaction in a bit of *dry Bread* in the open Field, with Love and Concord, than in an *House full of the best Cheer*, attended with Brawling, Contention, and Strife.

6. *An Action*, will not be *right* if the *Will* be not *so*, for on the Will depends the Action; and the *Habit* of the Mind cannot be *perfect*, unless it perceives the *whole Duty* of Life, knows how to judge of Things, and reduceth them all to Truth.

7. *Poverty* becomes the *heavier*, if Infamy is added thereto.

8. The *Infamy* of Men is *immortal*.

9. As to Riches, they are desired partly for the *necessary Uses* of Life, and partly for Pleasures.

10. The Desires and Fears of the Covetous; the Impatience and Rage of the angry Man, are *greater Pain* than the *most laborious Work*.

11. *True Wisdom* is such an *inestimable Jewel*, that the *most precious Pearls* are not worthy to come in Competition with it.

12. Nature brought *us* into the World *naked* and *unarmed*, and furnished *us* with no Weapons of Offence.

II. PARTICIPLES.

1. The Desire of Good is always safe. Do you ask, what this is, and from whence it ariseth? I will tell you; from a good Conscience, from honest Thoughts, and just Actions, from a Disdain of all fortuitous Things, and from a constant Tenour of Life, *keeping* one and the same pleasing Road.

2. So do all Things, as under the Eye of some *good Man*, always *present*; and when you have made so great a Progress, as even to reverence yourself you may dismiss your Tutor.

3. There is a certain Joy which reaches us from those we love, even *in their Absence*; but it is light and transitory; whereas the Presence and Conversation of a Friend has something of a more lively Pleasure, especially if we see not only him we desire, but such a one as we would wish him to be.

4. *Wealth gotten* by dishonourable Means soon wastes away, but what is gained by honest Labour swells to a greater Heap, which moulders not, but still increases.

5. If the *Fields* lie fallow and *neglected*, a Famine must needs follow; but *good Husbandry bestowed* upon them, makes great Plenty.

6. Old-Age is venerable, when a Man's *past Life* hath been truly virtuous, and useful.

7. He that willingly receives a Command, takes off the severest Part of Servitude: Not he *that is commanded* is wretched, but he that does a Thing unwillingly.

III. PRO-

III. PRONOUNS.

1. Come, my Friend, (it is Time) leave low and sordid Cares to others, apply *your Mind* to your Studies ; let this be *your Business*, and *your Recreation*, *your Labour*, and *your Rest* ; the Object of *your Vigils*, and of *your Dreams* ; plan out and compose some Work, that may be always *your own*.

2. If a good Man and a wicked Man sail both *in the same Ship*, it is impossible that *the same Wind* which favours the one, should cross the other.

3. As for Charity, it is never to be expected from a covetous Man, who dreads to lessen *his own Heaps*, more than to starve his poor Neighbour.

4. Look round on all Things ; every one hath its proper Colour, *its own Figure*, and Dimensions. And this, among other Things, strikes me with Admiration at the infinite Wisdom of our great Creator, that, in such a vast Variety of Things, he hath made none exactly alike ; those which seem so, when compared, will appear different : Among such Variety of Leaves every one is marked with *its own Propriety*.

Aliquando Oratio supplet, &c.

Sometimes a Sentence, or Part of a Sentence, supplies the Place of the Substantive ; the Adjective being put in the Neuter Gender.

1. *It is absurd to anticipate Evil, and to presuppose that, which it will be Time enough to bear when it happens ; and thereby lose the Enjoyment*

joyment of the present Time, through Fear of what is to come.

2. This is *most scandalous*, which is wont to be objected to us, that we speak the Language, but do not the Works of Philosophy.

3. Not to return one good Office for another is *inhuman*; but to return Evil for Good, is *diabolical*.

4. Think not much to take a long Journey to such as profess to teach you something useful. For it is a *Shame* that since Merchants pass over so many Seas to increase their Estate, young Men should be loth to travel for the Improvement of their Understanding.

5. It is a Favour, I confess, to cure a Wound or Disease; but to make the Wound or Disease for the Sake of curing it, is *barbarous*.

6. To die in Battle, is more preferable than to save one's Life by Flight.

7. It is pleasant to stand upon the Shore, and see a Ship tossed by the Waves: It is pleasant to stand in the Window of a Castle, to see a Battle, and the various Events below.

8. If we consider the Excellence and Dignity of Nature, we shall quickly find how *shameful* it is to dissolve into a luxurious Softness and Delicacy. And how *becoming*, on the other Side, to live frugally, temperately, gravely, and soberly.



T H E

Third C O N C O R D.

The Agreement of the Relative and Antecedent.

Relativum cum Antecedente, &c.

TH E *Relative must agree with the Antecedent, or Substantive going before it, in Gender, Number and Person (but not always in Case) as,*

1. We must propose some End as the principal Good, *at which* we must aim strenuously, and *to which* every Thought, Word, and Action, must be addressed; as a Mariner steers his Course by a certain Star.

2. The wise Man despises Injuries and Contumely, *which* may be called the Shadow of an Injury; saying, these Things happen to me either deservedly or undeservedly; if deservedly, it is not Contumely, but Judgment; if undeservedly, let him blush for it, who hath done me so much Injustice.

3. *He* is not brave and strenuous, *who* shuns Labour, but he whose Mind gathers Strength from the *Difficulties* that surround him.

4. It signifies nothing what your Condition is if it seems to you a bad one: *for he* is not happy, *who* does not think himself so.

5. The *Good*, which may be given, may likewise be taken away.

6. It is a Sign of a Mind greatly improved, when it sees its *Faults*, which it knew not before: as we congratulate some sick Persons, on knowing themselves to be sick.

7. Rashness spoils the best *Designs*; which must be carried on prudently, and with good Advice, if we would have them prove successful.

8. To *some* Men, especially *such as* subsist by Dealings in the World, a good Name is so necessary, that it may well be reckoned as a Means of their Livelihood; surely then it is no light Matter to rob a Man of what is so valuable to him.

9. The Honour and Comfort of Parents consist in a numerous *Offspring*, which degenerate not from the antient Virtue of the Family.

10. This is commonly the Fortune of *those that* spoil and deceive others, they at last meet with *some who* do the like to them.

11. What is there comparable to a prudent *Mind*, which is not crafty to deceive, but so cautious as not to be deceived.

12. That *Friendship* is most pleasant, which Likeness of Manners hath formed.

13. That is true *Friendship*, which neither Hope nor Fear, nor any Prospect of Interest can disunite; *with which* Men die, and *for which* they scruple not to die.

14. He looked well to the *Safety* of the Citizens, *wherein* he understood his own to be comprehended.

15. These have worked but one Hour, and you have made them equal to *us*, *who* have borne the Burden and Heat of the Day.

16. Some

16. Some Men travel here and there to shake off the inward *Load* of the Mind, *which* by such Agitation only becomes more irksome: as in a Ship, a *Burthen*, *that* is fixed and immoveable, strains it the less, while such *as* are moveable are apt to sink the *Side*, *to which* they roll, by their unequal Pressure.

17. Either in hearing or reading, we must not catch at old or new-coined Words, or extravagant Metaphors, and rhetorical Flourishes of Speech; but observe such *Precepts as* may prove of use; and remark such noble and manly *Sentences as* may be transferred to Things: Let us so learn, that *what* were Words, may become Works.

Aliquando Oratio ponitur, &c.

*S*ometimes a Sentence, or Part of a Sentence, answering to the Question *who or what?* supplies the Place of an Antecedent; and then the Relative must be in the Neuter Gender.

1. *We spend our Time in idle and unprofitable Labours, which* makes Life seem short; whereas it is long enough to accomplish the greatest Things, if we know how to use it rightly.

2. *The Possession of Riches, and all external Things, is precarious and uncertain; which* makes the wise Man despise them, and rest contented in the Possession of Virtue and a good Conscience.

3. *Old Men have weak Desires, which* makes them seem temperate.

4. *When a vain-glorious Man fails of his Aim, when he misses the Praise, and perhaps meets with Reproach, (which often happens to the vain-glori-*

ous) then what Disturbances and Disquiets, and even Tortures, is he under?

5. *A Fool (like a Beast) is no sooner provoked but he grows angry; and, which is worse, it appears immediately in his Countenance, Words, and Actions: Whereas a prudent Man is not unseemly transported by his Passion; but stifles his Repentment, even of the most reproachful Injuries.*

Relativum inter duo, &c.

I*F a Relative comes between two Substantives not of the same Gender; the Relatives may agree in Gender, with the latter of the Substantives; as,*

1. How full of Reason and Counsel is that Animal, *whom* we call Man!

2. Ovid was born in the Town, *which* is called Sulmo.

Or with the Former.

1. Nothing is wretched, but when you think it so, this very Place, which you call *Banishment*, is to the Natives their dear Country; and how many, were they to enjoy, from the Remains of your Fortune, but the least Part, would think themselves near Heaven!

2. The World was formed of that confused Heap of Matter which was called *Chaos*.

3. That reasonable Creature, *whom* we call Man, doth many unreasonable Things.

4. Those heavenly Fires, *which* Men call Stars, shine brightest when the Night is darkest.

Aliquando

Aliquando Relativum concordat, &c.

*S*ometimes a Relative, also a Noun Adjective, or Participle, agrees with the Primitive understood in the Possessive; as, *meas Fortunae, qui*—where *qui* agrees with the Primitive Pronoun *mei*, understood in the Possessive *meas*.

1. By some Mistake, perhaps in Battle, I may wound my Fellow-Soldier, and spare the Enemy; but this is an Accident, not *my* Fault, *who* intended to strike an Enemy.

2. Let a Man be ever so ungrateful or inhuman, he shall never destroy *my* Satisfaction, *who* have done a good Office.

3. I envy *thy* Happiness, *who* having a great deal, thinkest thou hast enough.

4. No body regards *my* Words, *calling* for Help; I am poor.

5. Trust your Secrets to no one, unless it be as much to the Advantage of the Person that hears them, to conceal them, as to *yours*, *that* tell them.

6. I hate to see *thy* Face, *who* hast slandered me behind my Back.

7. I wonder at *your* Folly to wash a Blackamoor.

Si Nominativus Relativo et Verbo, &c.

*I*F a Nominative Case is put between a Relative and a Verb, the Relative is governed by the Verb, or by some other Word in the same Sentence with the Verb; because a Relative, when 'tis not the Nominative Case to the Verb, is used as a Substantive in the same Variety of Cases: And if you turn the Relative,

lative, as is necessary in Parsing, or making Latin; into the Pronoun *is*, *ea*, *id*, &c. you will plainly perceive what it is govern'd of; as in the Example before you, *cujus Numen adoro*, *whose Deity I adore*; i. e. *his Deity*, or, *the Deity of him*; *ejus Numen*.

The Relative governed of the Verb; as.

1. Fortune takes away nothing, but *what* she gave: But she gives not Virtue; therefore Virtue is a Good, *which* she cannot take away.

2. It is much more tolerable not to acquire than to lose; and therefore you see those Men more chearful, *whom* Fortune never took any Notice of, than those *whom* she hath deserted.

3. Happy is the Man, who loves God, and *whom* God loveth.

4. A good Man does good to those *whom* it is in his Power to serve, and injures no one.

5. That Virtue, *which* Fortune governs not, is extraordinary.

6. Courtship and Flattery have sometimes effected those Things, *which* Threats and Blows never could.

7. That Man, we may be sure, is a Person of true Worth, *whom* we find those that envy him most, are yet forced to commend.

8. Fear many times makes us run into those Dangers, *which* our Prudence might have prevented.

9. Labour to overcome such Things, as it is a Shame for the Mind to be a Slave to; as, Gain, Anger, Pleasure, Grief, &c.

10. Wicked Men oftentimes draw upon themselves

selves that *which* they fear, by those very Means *whereby* they study to avoid it.

11. The greatest Art that a truly wise Man studies, is to understand *what* he ought to do, and *what* to avoid upon all Occasions.

12. The more any Man knows, the less he is apt to talk; for his Wisdom makes him coolly deliberate *what* and when it is fit to speak.

13. I have paid the Money to the Man I owed it.

Or of some other Word in the Sentence; as,

1. What Happiness, what an honourable old Age waits him, who hath given himself up to the Patronage and Direction of the wise Men! He will have those *with whom* he may deliberate concerning the least and greatest Affairs; *whom* he may consult daily concerning himself; *from whom* he may hear the Truth without Contumely, and be praised without Flattery; *and to whose* Likeness he may form himself.

2. We must first inspect ourselves, and examine our own Strength; then the Business we are going upon; then those *for whose* Sake, or with *whom*, it is to be transacted; and undertake that only, *the End of which* we can accomplish, or at least hope to do so.

3. Nothing so much delights the Mind as sweet and faithful Friendship; how great a Good is it, to find a Breast, *in which* you may safely lodge every Secret; *whose* Conversation may ease your Anxiety, *whose* Judgment may give you Counsel, and *whose* Cheerfulness dissipate all Sorrow?

4. As

4. As there is nothing more necessary than a Friend, so a principal Point of Wisdom consists in the Choice of him: *concerning which*, observe this Rule among others; Enter not into Familiarity with a Man prone to Anger.

5. Every one loves, or pretends to love him, *whose* Liberality is so well known every where, that it hath procured him the Name of a bountiful Giver.

6. Beauty is a Good, than *which* nothing is more frail.

7. Next unto Virtue, let Children be bred up to Industry; *without which* indeed they cannot be virtuous; for both Poverty and Fraud are commonly the Fruit of Negligence and Sloth; when an active Diligence is wont to enrich Men, without the Help of Deceit.



Construction of SUBSTANTIVES.

Quum duo Substantivi, &c.

WHEN two Substantives of different Signification meet together, with the Particle *of*, before them, or implied, the latter shall be put in the Genitive Case.

1. What profits it, to point out Things already manifest? A great deal; for sometimes, though we know a Thing, yet we regard it not. Admonition perhaps does not instruct, but it makes the Mind intent, it excites Diligence, and strengthens the

the Memory : The Mind also sometimes pretends not to comprehend Things that are evident ; it is necessary therefore to inculcate *the Knowledge even of such Things as are most known.*

2. *The Joy of the wise Man* is firm and lasting ; it has no Connection with Chance or Accidents ; it is always calm and easy ; for it depends not upon any Thing foreign, nor wants the Applause of Men.

3. *The Mind of the wise Man* is never free from Joy ; but this Joy cometh not but from the *Consciousness of Virtue* : No one can truly rejoice, but the brave, the just, the temperate.

4. If you would be happy, pray, that none of those Things which Men generally pray for, may be your Portion. There is but one Good, *the Cause and Foundation of an happy Life*, and that is, a sure Confidence in Virtue.

5. *The Knowledge of a Crime* is the *first Step of Reformation* ; for he that knows not that he hath sinned, will not desire to be reformed.

6. Wickedness will never get to such an Height ; will never so conspire against Virtue, as not to leave the *Name of Philosophy* venerable and sacred.

7. Without a Companion, *the Possession of no Good* can be agreeable.

8. Calamity is the *Occasion of Virtue* : We justly call them miserable, who grow listless with too much Happiness, whom a sluggish Tranquillity detains as it were in a calm Sea.

9. Let neither *Love of Friends*, nor *Hatred of Enemies* ; neither *Hope of Pleasure or Gain*, nor *Fear of Pain or Damage*, neither prosperous nor cross Events, ever move thee to turn aside from *the Rule of Virtue.*

10. Persons

10. Persons of eminent Virtue, when they are advanced, are less envied ; for their Promotion seems but due unto them ; and no Man envies *the Payment of a Debt.*

11. Children increase the *Cares of Life*, but they mitigate the Remembrance of *Death.*

12. Men in great Place are thrice Servants ; *Servants of the King, Servants of Fame, and Servants of Business.*

13. Indignation is a Grief for *the Prosperity of a Man unworthy.*

14. Shame is a *Disorder of the Mind*, arising from the *Apprehension of Evils* past, present, or to come, to the Prejudice of a Man's own, or *his Friend's Reputation.*

15. Let the *Father's Care* in educating his Children, especially his Son, the *Heir of the Family*, be equal to the Joy he will have in their well-doing : And let the Mother beware, that her Indulgence doth not spoil them.

16. Stripes, Fetters, Weariness, Hunger, Cold, are the *Rewards of Idleness.*

17. If we should distinguish *the Causes of our Fear*, we shall find that some are real, and others only in Appearance : We fear not Death, but only the *Thought of Death* ; for we are not farther from it at one Time than another.

Adjectivum in Neutro Genere, &c.

AN Adjective, (such as, little, more, less, how much, any, none, and the like) in the Neuter Gender, put absolutely (i. e. without a Substantive) sometimes requires a Genitive Case.

I. Avarice

1. Avarice in old Age is most scandalous ; for what can be more absurd, than, by how much the *less Way* remains in Life, to seek so much the *more Provision* ?

2. There is *so much Good* in Friendship, that the Gifts, both of the Gods and Men, seem to join in the Perfection of it.

3. *The less Delight* a Man hath known in Life, the less he fears Death.

4. It is not right to judge of Things, before you know *what Truth* there is in them.

5. In War, Prudence and Skill is of *more Consequence* than Strength void of Counsel.

6. In War it is of *more Consequence*, what Sort of Soldiers you command, than how many.

7. No one likes to ride an unbridled Horse ; but there is *more Danger* from an unbridled Tongue.

8. When old Age comes, if it brings *no other Evil* with it, this one is sufficient ; that by living long a Man sees many Things, he would wish not to see.

9. All our Care ought always to be thus applied ; to do *some Good*, if we can ; if not, to do *no Evil*.

10. Malicious Men will do Things by which themselves reap *no Good* ; nay, often *much Harm* ; only that they may vex and grieve others.

11. You will find *no Truth*, *no Certainty* in the Things which are extolled by common Fame.

12. *What Advantage* is there in Life ? nay rather, *what Labour* and *Trouble* is there not in it ?

13. All Things pass away, but to return again ; I see *nothing new*.

14. This is *no Time* for Idleness and Sloth.

C

15. *How*

15. *How much Time* and *Leisure* doth he gain, who is not curious to know what his Neighbour hath said or done, but only what he doth himself, that it must be just and right.

16. We must not spend *too much Time* upon Recreations, but remember that the *End* of Recreation is to fit us for Business, not to be itself a Business to us.

17. He is an improvident Husbandman, who to save a *little Seed* sows so thin, as, at Harvest-time, to have *little or no Crop*.

18. As full Ears load and lay the Corn, so does *too much good Fortune* bend and break the Mind.

19. *The less Art and Eloquence* is used in telling a Story, the more likely it is to gain Belief.

20. From a numerous Attendance there is *more Trouble and Danger*, than useful Service.

21. He that thinks very highly of himself, expects *much Submission and Observance* from others; and is therefore angry when he thinks it is not sufficiently paid him.

22. It is great Folly to be proud of the Gifts of Fortune, for certainly they add *no true Worth* to the Man; *somewhat* of outward *Pomp and Bravery* they may help him to, but that makes no Change in the Person.

23. We should often turn our Thoughts upon ourselves, and look into *that Part of the Wallet* which Men commonly fling behind their Backs, that they may not see their own Faults.

24. Death hath *this Good* in it, that it puts an End to old Age.

Ponitur interdum Genitivus, &c.

*S*ometimes a Genitive Case stands alone by itself; the former Substantive of which it is govern'd being understood by the Figure Ellipsis.

1. Where lives your Bookseller? *At the Lamb*, not far from St. Paul's.
2. When you went last to *Windsor*, where did you dine? *At the White Hart*.
3. Yesterday my Father preach'd at St. *Mary's*, and on Sunday he will preach at the *Temple*.
4. No Possession is better than *Friendship*.

Duo Substantiva rei ejusdem, &c.

*W*HEN two Substantives come together, respecting the same Thing, or when the latter explains the Nature of the former, they are both put in the same Case, by what is called Apposition, as in the Example given (*Opes irritamenta malorum*.) *Irritamenta* is put in Apposition with *Opes*, and shews the Nature of *Riches*, as an Instigation to all manner of *Vice*.

Note, *Apposition* is used alike in all Cases, where the Sign. being may be put between the two Substantives.

1. *Forecast*, an indisputable Good in human Life, is oftentimes by unnecessary Fears turned into Evil.

2. In the Conduct of Life, three Things are principally to be avoided, *Hatred*, *Envy*, and *Contempt*; and how this may be done, *Wisdom* alone can shew.

3. But by *one Thing* is the Mind perfected, *the immutable Knowledge* of Good and Evil; which belongs to Philosophy alone; no other Art concerns itself with it.

4. There are certain Inclinations within us, which will make us slow and lazy in some Affairs, and bold and rash in others; nor can this Rashness be restrained, nor this Sluggishness quickened, unless the *Causes* of them are extirpated; *false Admiration* and *false Fear*.

5. Frugality comprehends these three *Virtues*; *Fortitude*, *Justice* and *Prudence*.

6. Brave Men are contented with *Glory*, the *Reward* of *Virtue*.

7. He is not to be reckoned among the Poor, who hath acquired to himself *the good Arts*, and *honest Friends*; the surest *Provision* for old Age.

8. Be not idle, but diligent in Business; the industrious Bee drives the *Drones*, a *sluggish Creature*, from their Hives.

9. Nature has bestowed upon Man *Friendship*, an *Assistant* to his Virtues, not *the Companion* of his Vices, that as Virtue when unmated cannot arrive at Excellency, she may attain to it, when paired and matched with another.

10. Obsequiousness must be attended with Politeness, but let *Flattery*, the *Promoter of Vice*, be far removed.

11. *Envy*, an *Attendant* on Virtue, generally rails at good Men.

12. There are *two Things*, which chiefly drive Men to villainous Actions; *Luxury* and *Avarice*.

13. *Pleasure*, the *Mother of all Evil*, yet pretends to what is good.

14. *Justice*, that most excellent Virtue, can do
much

much without Prudence, but Prudence without Justice, nothing.

15. When we oblige *those* that can never pay us again, as a *Stranger* upon his last Farewell, or a *necessitous Person* upon his Death-bed, we make *Providence* our *Debtor*, and rejoice in the Conscience, even of a fruitless Benefit.

16. Anger is certainly a mean Thing, and below the Dignity of Man : This appears by Considering those Persons in whom it reigns ; *who* are generally of the weaker Sort, *Children, Women, old and sick Folks.*

Laus et Vituperium, &c.

*W*HEN two Substantives come together, and the latter is spoken in Praise, or Dispraise of a Thing, shewing the Nature, Quality, or Character of such a Thing, it shall be put in the Genitive or Ablative Case.

1. In the Genitive.

1. What can be so clear and manifest, when we behold the Heavens, and contemplate Heavenly Things, as that there is a *Deity of infinite Wisdom*, who governs the Universe?

2. A *Man of true Piety* will bear whatever happens to him, with Equanimity ; for he will know that it proceeds from the Divine Law, that governs the Universe.

3. Shame, as it hinders many from doing what is right, so it sometimes keeps *Men of a wicked Disposition* from base Actions.

4. Some *Men are of such tyrannous Humour*,
C 3 that,

that, upon the least Pretence, they take a Pleasure in tormenting those who in their Power.

5. He was neither for Stature big, nor to the View strong, but a *Man of admirable Wisdom*.

6. He that is of a *servile Nature* is not to be amended by Reason and Persuasion, but by Stripes.

7. There is *no Man of so choleric a Temper*, but if he heartily endeavoured, he would find it possible to subdue it.

8. Flies disquiet us not by their Strength; but by their Numbers: so, great Affairs do not vex us so much, as *many Things of little Value*.

9. *A Man of a mean Estate* may give less than one of a great, and yet be the more liberal Person; for Liberality is to be measured not so much by what is given, as by the Ability of the Giver.

2. In the Ablative.

1. Such as are of a *malevolent Disposition* are the worse for being asked a Favour.

2. Young Men of *great Genius*, are rather to be checked than spurred on to Glory.

3. He that can take Delight to hear his Neighbour defamed may well be presumed to be of *so malevolent an Humour*, that it is not likely he should stick at spreading the Slander.

4. To be of a *free and chearful Mind*, at Hours of Meat and Exercise, is one of the best Precepts for long Life.

5. Health is more sweet to those who are recovered from a sore Disease, than to those who were always of a *sound and healthful Body*.

6. *Simonides* was accounted a *Man of great Memory*.

7. The

7. The Vulgar, *of a restless Disposition*, are seditious, and ever desirous of a Change of Government.

8. If such as are born of good Parents, are *of a bad Disposition*, they become degenerate by their own Fault, and disgrace their Family.

9. *A Person of Integrity* will not be prevailed upon, either for Fear or Favour, to justify the least Untruth: But a *Man of no Conscience*, who hath accustomed himself to Lying, cares not how many Falshoods he testifies, which he utters without any Difficulty.

10. It is hard for a *Man of base Condition*, to bear a sudden Preferment decently.

Opus et Usus, &c.

OPUS and Usus, *when they signify Need, Want, Occasion, require an Ablative Case.*

1. Wisdom, among other Things, teaches us to receive all Accidents with as much Equanimity, as if they were ordered by the Will of Heaven; and plainly proves, that he is the happiest Man, *who stands in no Need of Prosperity*, and he the most powerful, who can command himself.

2. There is *no Need of Exhortation*, or Advice, to understand the Qualities of Colours; the Eye will distinguish white from black without a Teacher; but the Mind stands *in Need of many Precepts*, that it may see the Fitness of every Action in Life.

3. There is *Need of Magistrates*, without the Prudence and Diligence of whom, a State cannot be well supported.

4. 'Twas

4. 'Twas an easy Matter to bid Defiance to absent Evils: Behold, the Pains now threaten, which you said were tolerable; behold Death, against the Fear of which you have often spoken so courageously; now then is *the Time for Courage, and a strong Resolution.*

5. Brave Men have no Need of Walls.

6. What Need would there be of Fortitude, was Justice, of its own Accord, to give every one their own?

7. To secure ourselves on Land, we have Need of Ships at Sea.

8. He is so diligent, he wants no Monitor.

9. There is Need of great Care and Prudence in the Choice of a Wife.

Ufus.

1. Let him go; there is no Need I should follow him; for I know he hates us all.

2. Keep the Money I lent you still in your Hands, at present I do not want it.

3. My Friend desires you would lend him three hundred Pounds; for he has Occasion for one hundred to-day; and he will want two hundred to-morrow.

4. Now is the Time for Strength, and every Art to overcome so perfidious an Enemy.

Opus autem adjectivè, &c.

BUT Opus is sometimes used as an Adjective undeclined, for needful, necessary, and then it is only used in the Nominative or Accusative Case.

1. When

1. When you have done a Kindness, *what need* is there to speak of it? This is to invade another's Province, who would declare it with a better Grace; and add even this to your Praise, that you have not spoken of it yourself.

2. Wish, that you may be able to return a Benefit, when it *shall be necessary*, not that it may be *so*.

3. Much Patience is *necessary* to bear the Loss of a Friend decently.

4. Nothing is more *necessary* for the setting up a Fortune-Teller, than Impudence on one Side, and Credulity on the other.

5. The Soldier who guards the Ammunition and Baggage is as *necessary* as he that fights the Battle.

6. It is manifest that few Things are *necessary* to satisfy Nature.



Construction of ADJECTIVES.

Adjectiva quæ desiderium, &c.

A *Djectives signifying Desire, Knowledge, Memory, and the Contraries to these, as, Aversion, Ignorance, Forgetfulness, or other Passions of the Mind, govern a Genitive Case; the Signs of, and for.*

I. DESIRE.

1. True Valour is *desirous of Danger*, and thinks how to behave, not what it is about to suffer; for this is the Part of Glory.

2. Every

2. Every one that hath the least Generosity in him, is *desirous of Fame*.

3. Young Men are *desirous of Honour*, and *Victory*, more than Money; as, not having yet been in want.

4. He that is so *greedy of Money*, as not to care how he gets it, instead of raising his Family, confounds it; but the Man who hateth Bribes, and all unlawful Ways of Gain, shall prosper.

5. Wisdom extols her Children, and succours those who are *zealous for her*.

6. By Nature Mortals are *greedy of Dominion*.

7. We are *desirous of our Friends Company*, because we know not how long we may enjoy them.

8. Many, and especially they who are *ambitious after Grandeur and Glory*, take from some, that they may give to others, and account themselves generous to their Friends, if they enrich them at any Rate; but this is so far from being consistent with, that nothing can be more contrary to, our Duty.

2. AVERSION, or CARELESSNESS.

1. Most Men are *impatient of Labour*, in searching after Truth, and embrace soonest the Things that are at hand.

2. All Power cannot bear an *Associate*.

3. The richest Man, *careless of his Affairs*, is soon reduced to Poverty.

4. We are apt to extol ancient Things, *regardless of modern*.

5. Virtue regards not Fortune.

3. KNOW-

3. KNOWLEDGE.

1. A Mind, *conscious of its own Integrity*, triumphs over unjust Disgrace.
2. A Man, *well skilled in the Law*, has an Opportunity of doing as much Harm as Good.
3. Men often neglect, and proudly overlook, the modest and harmless; but patronise the audacious, tho' *guilty of abominable Crimes*.
4. Can you presume to visit me, when *you know you played such an audacious Prank*?
5. 'Tis both pleasant and honourable to be *Master of the ancient Writers*.

4. IGNORANCE.

1. If in speaking we make not use of the liberal Arts; yet it easily appears, whether we are *ignorant of them*, or have learned them.
2. The Ant, in no wise ignorant of *what is to come*, lays up Food against Winter.
3. It is useful that a Man be willingly *ignorant of those Things*, which are beyond his Capacity.
4. He was so stupid that *he knew nothing*.
5. *Having tasted Misery myself*, I have learned to assist the Wretched.

5. MEMORY.

1. Reason is the sole Arbitress of Good and Evil: Sense cannot give its Opinion, but of the Things present, is not provident of what is to come, nor *mindful of what is past*, knows no
Consequence,

Consequence, tho' on this depends that constant Tenour of Life that leads to Perfection.

2. Be always *mindful of your Duty to God*, your Neighbour, and yourself.

3. You have a Leader, *mindful of you*, *unmindful of himself*; a Happiness not always to be met with.

4. A Man of Probity will be always *mindful of his Friend*.

5. When you have sufficiently provided for yourself, *remember me*.

6. FORGETFULNESS.

1. He that is thinking of what he shall still receive, generally *forgets* what he has received; nor has Covetousness any greater Evil in itself, than it is ungrateful.

2. Fortune is continually making Choice of new Evils to remind us of her Power, as if *we had forgot it*.

3. All Men hate those who are *unmindful of Benefits*.

4. I will be mindful of you, tho' I am *forgetful of myself*.

5. So great is his Integrity, and so just his Actions, that the latest Posterity shall not be *unmindful of these Things*.

Adjectiva verbalia in ax, &c.

VERBAL Adjectives in ax, (i. e. Adjectives derived from Verbs, and ending in ax) govern a Genitive Case: The Sign of, or in; as in the Example given, Audax Ingenii, bold of, or, in Disposition.

1. In

1. In what consists an happy Life? In Security and uninterrupted Tranquillity; which proceeds from Greatness of Mind, and from Constancy, *tenacious of a right Judgment.*

2. No one can *maintain Justice*, who is possessed of the Desire of heaping up more than is enough.

3. The Memory of a Kindness is oftentimes very short, but it is *apt to retain an Injury.*

4. The Heart of a Fool, like a broken Vessel, is *not able to hold any Knowledge.*

5. Gluttony is *consumptive of an Estate*, whereas Temperance preserves it.

6. Most Men are *sagacious in their own Profit*; but who endeavours the Good of the Public?

7. I that was ever *shy of Business*, and born for thoughtless Ease, now suffer Extremities.

8. Instruct a Child, as soon as he is *capable of Instruction*, and season his Mind with the Principles of Virtue, before he receives other Impressions, and probably they will grow up with him, so that he will not forsake them, as long as he lives.

Nomina Partitiva, &c.

NOUNS Partitive, called so because they signify Part, or some one or more, as, aliquis nostrum: Also, Nouns of Number, (as, one, two, three, first, second, third;) also, Adjectives of the Comparative and Superlative Degree; and some, put partitively, having of, or, among after them, govern a Genitive Case, from which they borrow their Gender, that is, are of the same Gender with the Genitive Case they govern; and the Reason is plain, for some Case or other of that Word which is

D

the

the Genitive, is understood, as in the Examples given: Primus Regum; Primus is of the same Gender with Regum, because Rex is understood, Primus Regum, i. e. Primus Rex Regum: so, Dextra Manuum, i. e. Dextra Manus Manuum.

I. NOUNS PARTITIVE, and put partitively.

1. The Fortune, which is common and uncertain, and which none of us can shun, or by any Means make better, we must bear with Patience and Discretion.

2. Not any of us can be formed, or the Life and Disposition of any one be changed on a sudden.

3. Of all the Degrees of Society, none is more excellent, none more stable, than when worthy Men, through a Similarity of Manners, are intimately connected together.

4. There is none of us, who have had a liberal Education, who thinks not upon his Masters, Tutors, and the very Place itself, with a pleasing Remembrance.

5. Of all Things, there is not any more proper to secure Power, than to be beloved; nor any more unlikely, than to be feared!

6. Anger is a Desire of Revenge, joined with Grief, because a Man's Self, or some of his, either are, or seem to be neglected.

7. Of all these Things my Father knew nothing at all.

8. Of all Men living there is none I had rather meet than you, my Friend.

9. We often spoil a good Office, not only after we have conferred a Benefit, but in conferring it;
for

for *who* of us is satisfied with being asked slightly, or but once?

10. Nothing supports the Reputation of an excellent Master, more than when almost *every one* among his Boys prove good Scholars.

11. *No Mortal* is wise at all Times.

12. Is there *any Man* so happy as I?

13. I esteem *no Man* more

14. *Of Wools*, the black take no Dye.

15. Discord embroils even *the least Things*.

II. NUMERALS, or Nouns of Number.

1. *The first Men*, and their immediate Descendants followed Nature, pure and uncorrupt, and held the same, both as their Leader and Law, by an orderly Submission of the worse to the better; for this was ever the Rule of simple Nature.

2. *Of my Brothers*, one is dead, and the other like to die.

3. *Of the Judges*, six gave it to me, and one against me.

4. It is no Wonder, that *of so many thousand Dangers*, that are constantly hovering about us, one should hit us at last.

5. As for Praise, consider how many who were once much commended, are now already quite forgotten, yea *how many* even of *those* who commended them, are long since dead and gone themselves.

6. In all our Undertakings, these three Things are to be regarded; first, that Appetite be subservient to Reason; secondly, to examine the Importance of our Undertaking, that our Attention and Labour be neither more nor less than the Oc-

caſion requires: Thirdly, that thoſe Things which relate to Dignity and Magnificence, be moderate; and of *theſe three Things, the firſt* is moſt excellent.

III. ADJECTIVES of the Comparative Degree.

1. The beſt of Guards to preſerve the Perſon of a Prince, and ſecure the Government, are Bounty and Juſtice; and of *the two*, Bounty is *the ſtronger*; for this engageth all Men's Affections.

2. Would not he who ſhould pretend to teach a Mad-man how to ſpeak, walk, and behave himſelf, be the *more Mad-man of the two*?

3. It is probable, *the Elder of the two Sons* will ſucceed to a great Eſtate; but he has not *half* the Share in Learning which his Brother has.

4. *The younger of his two Sons* fell with Honour in the Service of his Country.

5. Of *my Feet* the Left is *the weaker*; of *my Arms* the Right is *the ſtronger*; and of *my Eyes* the Right is *the clearer*.

IV. Of the ſuperlative Degree.

1. Of *Jewels* the Carbuncle is *the moſt precious*; and the next to that the Diamond.

2. Of *Metals* Gold is *the moſt perfect*; becauſe it is the *moſt pure*, and the *moſt weighty*.

3. The Lion, when he is come to his full Growth, is *the moſt undaunted* and *heroic of all Animals*.

4. Of *all Animals* the Dolphin is ſaid to be *the ſwifteſt*; But this may more properly be ſaid of the Horſe.

5. A Civil War is *the moſt pernicious of all*.

6. Pain

6. Pain of *all Evils* is to be accounted *the greatest*: for it is not only evil in itself, but is such a one as permits us not, while we labour under it, to enjoy any Good.

7. Every one thinks what he suffers himself, to be *the most grievous of all*.

8. The first Step to Wisdom, is for a Man to know himself, which, as it is *the most difficult of all Things*, so it is far the most useful.

9. Admonition is *the most precious of all Kindnesses*; and therefore they, to whom we owe this, should be looked upon as our chief and greatest Benefactors.

10. Gratitude to Benefactors is a Duty so generally acknowledged by all, even *the most savage of Men*, that he must have put off much of his human Nature, who refuses to perform it.

11. He is ungrateful, who having received a Kindness, denies that he has received it; he is ungrateful, who dissembles it; he is ungrateful, who does not make a Return when Opportunity offers; but *the most ungrateful of all*, is he who forgets it.

12. I am apt to wonder, when I see Men asking Time, and the Persons, whom they ask, most readily granting it; both regard that for which it is asked; but neither of them Time itself; and thus *the most precious of all Things* is sported with.

Usurpantur autem, &c.

NOUNS Partitive, Numerals, &c. often change their Genitive Case into an Ablative, with these Prepositions, *a, or ab, de, e, or ex*; or into an Accusative, with *inter, or ante, before* them.

D 3;

A, or

A, or Ab.

1. *Of Evils* we must not only choose *the least*; but even from these, if there be any Good in them, extract it.

De.

1. *Of Men* there are *none* so savage and untractable, but they know there is a God; though they know not his proper Attributes.

2. *Of twenty*, for the Vessel carried so many, I was the *only Man* left.

3. I am the *only one* of so many *Brothers*.

E, or Ex.

1. Many will profess themselves to be kind, and to do Good to others; but alas! in Time of Trial 'tis hard to find *one of them*, who will be as good as his Word.

2. *Some of the wise Men* called Anger a short Madness.

3. There are no greater Wretches in the World; than *many of these* whom People take to be most happy.

4. Not *one Man of a Thousand* is Proof against Flattery.

5. *Of all human Things*, nothing is more excellent than to deserve well of the State.

6. *Of all Rewards* of Virtue, Glory is the *most ample*; which recompenseth the Shortness of Life with the Remembrance of Posterity; and makes the absent seem present, and the Dead, as it were alive.

Inter,

Inter.

1. *Of the whole Race of Mankind, how few are there who know themselves?*
2. *He was the least heard amongst all the Orators.*

Ante.

1. *He is a good Boy indeed, who is at School every Morning the first of all his School-fellows.*

Secundus aliquando, &c.

THIS one Ordinal, *secundus*, signifying second, or inferior to, sometimes govern a Dative Case.

1. *He so diligently applies himself to Learning, that he is second to none.*
2. *Her Beauty is so far from being inferior to all, that it is second to none.*

Interrogativum et ejus Redditivum, &c.

AN Interrogative and its Redditive (i. e. the Word which answers it) shall be of the same Case and Tense; that is, when a Question is asked, the Answer in Latin must be made by the same Case of the Noun, Pronoun, or Participle, and by the same Tense of the Verb, that the Question is asked by: Except when Words of a different Construction be made use of.

1. *Of the same Case.*

1. *What is Good? The Knowledge of Things: What is Evil? Ignorance.*
2. *What*

2. *What* Labour is vain and frivolous? *That* which is laid out in Trifles.

3. *To what* may we compare the Life of Man? *To a Game* at Chefs.

4. *What* makes us relish Health? *Sickness*. *What* enhanceth the Value of Plenty? *The Experience* of Wants.

5. *What* is a Benefit? A voluntary and kind *Action*, that gives Delight, and in giving it, receives the same itself; it consists therefore not in the Thing given, but in the Intention of the Giver.

6. It is a great Part of Goodness to desire to be good: Do you know *whom* I call good? *One that is perfect*, absolute, whom no Force, no Necessity can induce to do a bad Thing.

2. Of the same Tense.

1. *What will you do*, if you are called upon to serve your Country? *Behave* myself manfully.

2. Hearing your Father reviled, *what will you do*? *Vindicate* my Father's Honour.

3. How does my Friend *do*, having lost his Son? *He is* in great Grief; but comforts himself in some Measure with this Reflection, that he died honourably.

EXCEPTIONS.

I. *From the Question being asked by cujus, cuja, cujum whose, when the Answer is put in the Genitive Case.*

1. Did he say she was his own Daughter---No, *Whose* then? *His Brother's*.

2. *Whose*

2. *Whose Son* was that you brought hither to play with you? *My Master's.*

II. *From the Verb requiring another Case.*

1. Was he accused of *Bribery* or a *Conspiracy*? of *Neither.* (Abl.)

2. Did you sell your Horse for *Twenty Pounds*? For more, or perhaps less; I am not obliged to tell you.

III. *From the Question's being answered by a Pronoun Possessive, meus, tuus, &c. when the Answer agrees with the Interrogative.*

1. *Whose Company* do you love above any? *Thine.*

2. *Whose Servant* was he you parted from just now? *My own.*



Construction of Adjectives governing a Dative Case.

Adjectiva quibus commodum, &c.

A *Adjectives* signifying Advantage, Fitness, Suitableness, and the Contraries, Disadvantage, Unfitness, Unsuitableness; Likeness, or Unlikeliness; Pleasure, or Displeasure; Submission, or Resistance; or that have any Manner of Relation to a Thing, require a Dative Case. The Sign to, or for.

A D V A N C E

A D V A N T A G E, &c.

1. He that has a Heart to be kind and bountiful to his Neighbour, will not deny what is *fit and convenient to himself*; whereas the covetous Man pinches his own Flesh.

2. *It is much more for the Child's Good, that his Parents should choofe for him, than he be left to the silly Choice he would make for himself*

3. When a Father fees a Child disobedient and stubborn, what can be more *agreeable to fatherly Affection*, than to chasten and correct him, if by this Means he may amend him.

4. Men may be happy in all Places, if their Mind be but *suited to their Condition*.

5. The Morning is the Time *convenient for Study*.

6. God best knows what is *good for us*, and what not.

7. It is a Pleasure to lead a Life equal and *agreeable to one's Words*; and so to live, that every Speech may *agree with one's Morals*.

8. The Life of the retired indeed is more easy, and more safe; but the Life of those that apply themselves to the Affairs of Government, is more *beneficial to Mankind*, and more conducive to Glory and Renown.

D I S A D V A N T A G E.

1. You judge wrong of yourself, if you seem of *no Use but to the Afflicted*; a Man may shew himself of Service to his Friend under all Circumstances of Life..

2. Meek-

2. Meekness restrains that mad Passion of Anger, which is not only *uneasy to ourselves*, but oftentimes very *detrimental to our Neighbour*.

3. The same Labour is not equally grievous to a *General* and *common Soldier*; for in the Case of a General, Honour makes the Toil easy.

4. I shall be glad to see you at my House to-morrow, if it be not *inconvenient for you*.

5. An ungrateful Man is *his own Enemy*.

6. As Nature or Providence hath given to Man nothing more valuable than his own Soul; nothing is so *destructive* as Pleasure to that divine inestimable Gift.

7. Pleasure embarretheth Deliberation, is *an Enemy to Reason*, and hood-winks the Mind; it keeps her from having any Communication with Virtue.

8. Old Age, in great Poverty, cannot indeed be light even to a wise Man; nor in the greatest Plenty, not *burthensome to a Fool*.

9. Cruelty is very *disagreeable* to the Nature of Man.

10. An envious Man is as *useless* to a State, as Cockle among the Wheat, or a Coward in War.

LIKENESS, &c.

1. How *like Friendship* is Flattery! It not only imitates, but it outdoes it; it is received with open Ears, and is then most grateful, when most hurtful.

2. The Life of Man is *like a Game at Tables*; the Chance is not in our Power, but to play it well, is.

3. Forsake not an old Friend, for a new one

is not *like him*: A Friend is *like Wine*, the better and more pleasant for being old.

4. The Life of Man is *like Iron*; if you use it, it wears away; if you use it not, the Rust consumes it.

5. Fame is *like a River*, that beareth up Things light and swoln; and drowns Things weighty and solid.

6. When a Quarrel is once broke out, 'tis like a *violent Flame*, which cannot so soon be quenched, as it might have been, whilst it was only a smothering Fire.

7. Nature hath ordered Man not to think any thing more beautiful than Man; for so great is the Force of Nature, that Man desires to be *like Man*; as an Ant to an Ant.

8. He that speaks the Truth, being always *conformable to himself*, can never be disproved; but a Lyar is soon confuted; for he is apt to contradict himself.

9. Nothing is *more like a Madman*, than one who is drunk,

10. He was a great deal *more like his Mother* than his *Father*.

11. The Sickness of the Mind is *most like sick Bodies*.

12. I compare not the Man that does these Things with the best of Men, but I think him *most like God*.

U N L I K E N E S S .

1. There are two Sorts of Humility; one consists in the having a mean Opinion of ourselves; and another in being content that others should have

have so of us; the former is *contrary* to *Pride*, the latter to *vain Glory*.

2. He that contends where he cannot but be overcome, is not *unlike the Viper*, that bit the File.

3. Nothing is so *contrary* to *Reason* and *Constancy* as *Fortune*.

4. Nothing ought to be *strange* to a *wise Man*, but what is joined with *Vice*.

5. Is there any Doubt, but that *Injury* is *contrary* to *Kindness*? As then to do an *Injury* is a Thing to be avoided in itself, so *Kindness* is for itself to be practised.

P L E A S U R E, &c.

1. *Piety* is *acceptable* to *God*.

2. It is not the *Incense*, or the *Offering* that is *acceptable* to *God*, but the *Purity* and *Devotion* of the *Worshipper*.

3. He that loves a *Person*, is desirous to approve himself to him, and to do whatsoever he thinks will be *pleasing* to him.

4. He that is full, loaths an *Honey-comb*, but to the *Hungry*, the most bitter Thing is *sweet*.

5. How *savory* is a *Piece* of *Bread* to one who is *hungry*, and how *delicious* is *Water* to him who is *thirsty*!

6. Learn to distinguish what *Nature* hath made necessary, and what is superfluous; what easy *Laws* she hath enacted; and how *grateful* and *pleasant* *Life* may be to those who obey them; but how severe and intricate to those, who rather trust to *Opinion* than to *Nature*.

DISPLEASURE, &c.

1. When Men have within themselves no Resources for making Life virtuous and happy, *to such Men every Age of Life is disagreeable*; but to those who require from themselves all that is Good, nothing can seem an Evil, which the Necessity of Nature brings with it.

2. Exile is *terrible to those*, who, as it were, *fix themselves to one Dwelling-place*; but not *to those*, who look upon the whole Globe as one City.

3. *It is painful to a modest and generous Mind to solicit any great Thing from one whom he thinks he hath greatly obliged*; lest he should seem to claim, rather than ask it, and it should be reckoned rather a Debt than a Favour.

SUBMISSION.

1. Nothing is more commendable, than for young Persons to be *submissive to their Parents*.

2. I have long observed his Behaviour in Life, and in all his Actions, I have found him *submissive to you*.

3. It is a Sign of Repentance in the Offender, when he is *suppliant to the Person offended*.

4. Humanity is a Virtue, which forbids a Man to be proud among his Companions; she sheweth herself *gentle and condescending to all*; judgeth not ill of any one; and her own chief Good, is to promote the Good of others.

R E S I S T A N C E.

1. Children that are refractory, and *contumacious to their Parents*, shall be cut off from the Land of the Living.

2. They who are *disobedient to the Voice* of the Lord shall perish.

R E L A T I O N, *or belonging to any Thing.*

1. So great is the Power of Virtue, that though we only see it in others, it moves us, and makes us *friendly to the Person* that seems to be possessed of it.

2. Anger is *next Kind to Cruelty*.

3. All Art will recede from natural Simplicity, so *near a-kin* is it to *Deceit*.

4. To *healthful Bodies* the plainest Meats are generally *the most wholesome*.

5. The covetous Man is *unjust to his Body*, for he often denies it the most necessary Refreshment.

6. Bad Manners are contagious as well as Diseases; and the Mind is at least as much, if not more, *liable to Infection* than the Body.

7. Recreations are sometimes *necessary*, both to the *Body and Mind* of Man, as neither of them is able to endure a constant Toil, without some Refreshment between.

8. He that conceives in his Mind some arduous Task, ought first to ask of Heaven Strength *equal thereto*.

9. People, generally speaking, are *kind to their Neighbours* for their own Sakes.

10. It is *honourable for a Man* to cease from Strife, but every Fool will be meddling.

11. Nothing but Moderation and Greatness of Mind can make either a prosperous or adverse Fortune *easy to us*.

12. He that is perfectly wise is perfectly happy; nay, the very Beginning of Wisdom makes Life *easy to us*.

Huc referuntur Nomina ex *con*, &c.

TO this Rule belong also Nouns compounded of the Preposition *con*; as, *conseruus*, *cognatus*, *commilito*, &c.

1. I could not endure his Insolence, as he was but my *Fellow-Servant* to the same *Master*.

2. It was his Custom to adapt *Nicknames* to Things.

3. He was my *Fellow-Soldier* in *Greece*, and my *Comrade* in *Italy*.

4. He was *conscious to himself* of the Crime, though he denied it.

5. Nothing can make a Man happier, than a Mind *conscious to itself* of its own Integrity.

Quædam ex his, &c.

SOME of these Adjectives, that signify Likeness, Unlikeness, or Relation to, may have a Genitive Case after them.

1. We must take particular Care whom we imitate, ~~and~~ *whom we wish to be like*.

2. May

2. May he be happy, and *not degenerate* from his *Ancestors*.

3. He was *very unlike you*, though ye were bred together.

4. Great Wits are *allied to Madmen*.

5. You mistake the Person; he whom you fear was *like this Man*.

6. He that regards not the Instruction of his Father, or Tutor, or other Superior, whose Love is *equal to his Authority*, will always be a Fool.

Communis, alienus, immunis, &c.

EACH of these three Adjectives govern several Cases.

I. Communis.

With a Genitives.

1. Every Body can tell you, that Calamities are *common to all Mankind*.

2. Death is *common to all living Creatures*.

3. Even so it is with all worldly Things; their Spring comes, and they are put forth; then blows the Wind; and they go down: And in their Place grow up others like unto them: So that to endure but for a while only, is *common to all*.

4. It is an old Proverb; all Things are *common among Friends*.

With a Dative.

1. Universal Experience shews, that Death is *common to all Ages*.

2. We are not to condemn any Thing that is *common to a Nation*; for Custom defends it.

E 3

3. It

3. It is *common* to all, but such as are of the vilest Disposition, to love their Country.

A Dative, with an Ablative and the Preposition cum.

1. It is not agreeable to Reason, to think highly of ourselves for such Things as are *common* to us with Beasts and Plants.

2. I will bear manfully those Dangers which are *common* to me with the rest of Mankind.

3. They conspire together, and display their Villainies *in common* to one another.

Note, *When two Persons or Things follow the Adjective, with the Conjunction and between them; and must not be rendered in Latin by et, but by the Preposition cum, with an Ablative Case.*

1. To move and breathe, to sleep and wake, to hunger and thirst, to live and die, are Things *common* to Princes and Peasants.

2. A sudden Death is equally *common* to Good and Bad. Therefore it is horrible indeed to die ill, but not to die suddenly.

3. Perfect Reason is the proper Good of Man; other Things are *common* to him and brute Animals; Is he strong? So are Lions; Is he beautiful? So is the Peacock; Is he swift? So are Horses.

II. Alienus.

With a Genitive Case.

1. A frank Nature is not fit for secrets.

2. He

2. He told us a long Story, but it was *wide of Truth.*

With a Dative.

1. We are apt to spend our Time in the Pursuit of Things that are wholly *foreign to our Business.*

2. The Kindred generally of a poor Man, not only forsake him; but hate his Company, as a Disgrace and Trouble to them: and therefore no Wonder if his Companions and Familiars grow *strange to him.*

3. I know how *averse* you are to *Ambition*, who delight so much in Study and Retirement.

With an Ablative Case.

1. It is *not consistent with the Dignity* of a Judge, when he is about to pronounce Sentence, to shew any Signs of Anger in his Looks, Words, or Gesture.

2. We must take Care that what we say be not petulant, nor proud, nor *unsuitable in Time or Place.*

3. Injustice may be done two Ways; by Fraud or Force; Fraud is the Property of a Fox, and Force of a Lion, both *very unbecoming of a Man*; but Fraud is the more detestable.

And with the Preposition A, or Ab.

1. With a Man, who is *disaffected to me*, my Letters will do no Good.

2. Have

2. Have you so much Leisure from your own Business as to take Care of other Men's Affairs, and such as do not at all concern you? I am a Man, and therefore think no Office of Humanity *not pertaining to me.*

3. Our Manner of Joking should neither be profuse nor indecent; but genteel and facetious; for as we allow Boys no other Liberty of playing, but what is *consistent with genteel Behaviour*, so in our very Jokes, somewhat of a generous Disposition ought to be displayed.

4. It is *not agreeable to that Justice*, for which we seem to be born, to take any thing from another, which is his Property.

5. It behoves Man *not to be averse to Man*, on this very Account; because he is a Man,

III. Immunis.

With a Genitive Case.

1. Let those who have offended be afraid; as Conscience *free from Guilt* can laugh at false Accusers.

2. Happy is the City that enjoys Tranquillity, *without being involved in so great a War.*

With an Ablative Case.

1. So general was the Report, that no one throughout the Nation was *free from Fear.*

2. He so well ordered the Retreat, that his whole Army *met with no Misfortune.*

And

And a Preposition.

1. He but awkwardly objects a Vice to another, *from which* himself is not free.
2. In the Grave there is no Distinction; but the Servant is *free from the Power of* his Master.
3. No one is so happy as to live always *free from Misfortunes*.
4. Children, when they are once grown up, are apt to think themselves *free from all Obedience* to their Parents; but their Duty is still the same, and in many Cases, they ought to be as much under Command now as before.

Natus, commodus, incommodus, &c.

TH E S E seven Adjectives, natus, commodus, incommodus, utilis, inutilis, vehemens, aptus, with several others, as, promptus, proclivis, segnis, rudis, &c. govern an Accusative Case, with the Preposition *ad*, (or *in*;) which Accusative Case signifies the End, Purpose, or Use, to, or for which any thing is made, born, fit, or unfit, as in the Example given (Natus ad Gloriam, he was born to Glory:) Glory is the Accident, or End to which such a one is born.

1. When we begin to look about, and consider who we are, and wherein we differ from brute Animals; we shall begin to pursue those Things for which we were born.

2. Every one is not made to govern States, to distribute Justice, to resolve great Doubts, and to end Controversies.

3. The

3. There is implanted in us a certain Desire of Knowledge; and we are *born for Society* and the Communion of Mankind.

4. Man being made to do Good to others, when he doth Good to any one, he doth that *for which he was born*, and therefore can require no more.

5. The Mind attains not Virtue, but by Instruction and continual Exercise: *To this indeed we are born*; and in the best of Men, without Study and Application, there is the Ground of Virtue, but not Virtue itself.

6. Money, like Dung, is good for nothing, except it be spread.

7. It is enough for such a little Creature as Man, to be good for one Thing.

8. A Member, *unprofitable to the Commonwealth*, is more worthy to be cut off than preserved.

9. He that uses himself only to Books, is fit for nothing but a Book; and he that converseth with No-body, is fit to converse with No-body.

10. The Wit of Man, if properly exercised, is *accommodated to the best Things*; but if it degenerates into Vice, it is far below the dumb Beasts.

11. Nothing is so agreeable to the Nature of Man as Friendship; nothing so *fitted for a State of Prosperity or Adversity*.

12. Nothing is *more conducive to true Felicity*, than to love Virtue for itself: And for itself to hate Vice.

13. It is true, he did amiss, but I did not think the Cause strong enough for *Rebuke or Chastisement*.

14. How prone are we to Anger, and how slow to Love!

15. Nature of herself is *prone to Humanity, Mercy, and Clemency.*

16. A Fool has all Vices, but he is not *prone to all by Nature*: Some are *inclined to Petulance*, some to *Avarice*, and some to *Luxury*.

17. There are two Things, whereby we do amiss; either the Mind hath contracted a Malignity from false Opinions; or if not, *it is inclined thereto*; and from this wrong Bias, or from specious Appearance, it is soon corrupted.

18. Men are so *prone to believe ill* of others, that any the slightest Jealousy will, if once it be spread abroad, serve for that Purpose

19. Anger is *prone to Rashness*; for while it is intent upon harming the Enemy, it sees not its own Advantage.

20. A serious and severe Behaviour, no doubt, has its Weight; but Friendship ought to be more remiss, more free, more endearing, and *more prone to all Manner of Politeness.*

21. The World thinks him stupid who is patient; and without Sense of Honour who passes by Injuries; but the more Understanding any Man hath, the *slower* he is to Anger.

22. They performed exceeding well, considering they were fresh Soldiers, and *unexperienced in War.*

Verbalia in *bilis*, &c.

VERBALS, (*or, Adjectives derived from Verbs, and*) ending in *bilis*, of a *Passive Signification*; as also *Participles in dus*, govern a *Dative Case of the Thing or Person.*

Note,

Note, *The Difference between a Participial and a Participle is, that the former has no Respect to any particular Tense or Time; but the latter carries with it the Sense of Time future: As, Memorandus, in the Rule, signifies ever memorable, fit to be mentioned at all Times; but the Participle Memorandus, signifies to be mentioned hereafter.*

1. The Skin of the Rhinoceros is so hard, that *no Arrow can pierce it.*
2. How many warlike Nations and strong Cities, that stood *invincible to Attacks and Sieges*, hath Luxury overcome?
3. Tho' *no one could overcome him by Force*, yet he had a Heart apt to yield to humble Entreaties.
4. Inward Wounds of the Mind are not *curable by outward Salves* applied to the Body.
5. After a Life well spent, he lived and died, *beloved of all Men.*

PARTICIPIALS.

1. God, as a pure Being, is by *Man to be worshipped* with a pure Mind.
2. Poverty is then justly *to be condemned by all*, when it is joined with Pride and Ill-manners.
3. He died-indeed *to be lamented by many*, but *to be lamented by none more than myself.*



Adjectives



Adjectives, governing an Accusative Case.

Magnitudinis Mensura.

THE Measure of Quantity, (as, an Inch, Foot, Yard, Ell, &c.) is put after Adjectives that signify Dimension, (as, long, broad, thick,) in an Accusative Case; and sometimes in a Genitive, or Ablative. When in an Accusative, the Preposition *ad* is understood, as, in the Rule, *Alta centum pedes, i. e. alta ad centum pedes.* When in the Ablative, the Prepositions *a, ab, or de,* are understood; as, *Latus pedibus tribus, i. e. Latus a pedibus tribus.* When in the Genitive, there is an Ellipsis of some such Word, as, *latitudine, longitudine, as, Lata pedum denum, i. e. Latitudinem pedum denum.*

I. Accusative.

1. A Wall an hundred Feet high, and thirty Feet thick, will defend a Town well; especially if it be encompassed with a Ditch sixty Feet wide, and thirty Feet deep.

2. The Roof between the Pillars, was an hundred and twenty Feet broad, and sixty Feet long.

3. The Walls of Babylon, the Capital City of Ægypt, it is said, were three hundred Feet high, and seventy Feet thick.

F

II. Ablative

II. *Ablative.*

1. That must have been a noble City, whose Walls were *two hundred Feet high*, and *fifty broad*.

2. The Pillars of the Gallery, with their Squares and Chapiters, were *a fourth Part* of its Diameter *high*.

3. In my Father's Garden is a River more than *twelve Feet wide*.

III. *Genitive.*

1. That Ship cannot but be very strong, which is made of Planks thirty *Inches broad*, and twenty *Inches thick*.

2. The Buttresses which supported the Rafters, were *eighteen Feet broad*.

Accusativus aliquando, &c.

AN Accusative Case is sometimes put after both Adjectives and Participles, when the Preposition secundum seems to be understood.

1. In this one Thing indeed, he was not so considerate as he ought to have been; but *in all Respects*, he was truly a prudent, and careful Master of a Family.

2. It is an agreeable Sight, to see the industrious Bees, returning home in the Evening, besmeared *on the Thighs* with Wild-Thyme.

3. He was like his Brother, *in Voice* and Complexion, but a Cripple *in his Limbs*.

Adjectives



Adjectives governing an Ablative Case.

Adjectiva quæ ad Copiam, &c.

Adjectives which relate to Plenty, (as, rich, full, laden with, fruitful of, &c. in Latin, dives, plenus, onustus, fertilis, &c.) or, relating to Want, (as, poor, destitute, void of, &c. in Latin, pauper, indigens, egenus, vacuus, expers, &c.) govern an Ablative Case, and sometimes a Genitive.

I. Adjectives signifying Plenty.

With an Ablative Case.

1. It is strange that a Man cannot be content, when he is *rich both in Land, and in Money* put out to use.

2. What can be a more beautiful Sight, than the Heavens *full of Splendor*?

3. The Conversation of a great Part of Men, is designing and insidious, *full of Flattery and Falshood, of good Words, and Ill-Offices.*

4. How happy am I, to have such a Preceptor, who is easy of Access, free, and *full of the Humanity* he teaches.

5. The Ship that came in *laden with Corn*, was very acceptable to the Poor.

6. Where the Soil is rich, and abounding in

genial Moisture, the Meadows are covered with Grass, and the Vales *stand thick with Corn*.

With a Genitive.

1. He was *rich in Horses*; *richer in Cattle*; and *most rich in Land*.

2. All Places *abound with Fools*.—All are *full of Perfidy and Deceit*.

3. When the Mind of Man is inwardly satisfied, and *full of Joy*, it does good to the Body too, as appears in his chearful Countenance.

4. He truly may be said to be *full of Days*, who desires no more to be added to his Life, for his own Sake, but for theirs only to whom he is serviceable.

5. The Land, tho' barren of Corn, was *full of divers Metals*.

6. The Land *abounded both with Men and Corn*.

7. It is a melancholy Truth; but after my Mother's Illness, she was *deprived of Sight*.

8. If a solitary Life, without Friends, is *full of Trouble and Disquiet*, then Reason herself points out, that we should procure Friends.

II. *Adjectives signifying Want.*

With an Ablative Case.

1. I hope this Book will prove of Use to Boys, tho' it be *poorer in Examples*, than I could wish it.

2. He is poor indeed, who *is in want of every Thing*.

3. He had an excellent Genius, but for *want of Study and Application*, he was *poor in Words*.

4. Swearing

4. Swearing is a Sin to which there is no Temp-
tation, either from Pleasure or Profit; other Sins
may offer us somewhat of one or the other, but
this Sin is entirely *void of both*.

5. They are sturdy, not generous, who are *void
of all Grief*.

6. How happy is it to *be free from Danger*,
when all the Nations round us are plunged in War.

7. When we are *free from necessary Business*,
and *Cares*, we are desirous to see, hear, and learn
something; and we think the Knowledge of
Things either hidden or wonderful, conducive to
our living well and happily

8. Do what is just and right, that you may be
free from fear.

With a Genitive.

1. I should always wish to be *poorest in those
Goods*, which make the Owner of them unhappy.

2. A Man may be happy in himself, though *in
want of Silver and Gold*.

3. Life is not short, but we make it so; we are
not in want of it, but prodigal.

4. *Virtue stands in need of Fortune*.

5. A Man, who is utterly destitute of *Virtue*
himself, commonly envies Virtue in another.

6. *Simplicity, without Art*, prevails more upon
the Minds of Men, than *Art without Simplicity*.

7. A Master who is rich, and *not used to La-
bour*, will not consider, whether what he com-
mands be just or unjust.

8. *Strength, void of Judgment*, often falls by
its own Weight.

9. He was so abandoned a Wretch, that he was

not only *void of Virtue*, but of common *Humanity*.

10. Then shall we be happy, when having left these Bodies, we shall be *free from all Desire*, and *Emulation*.

Adjectiva regunt Ablativum, &c.

A *Adjectives, which signify the Cause, or the Manner and Fashion of a Thing, govern an Ablative Case; the Prepositions, a, ab, cum, or de, being generally understood.*

1. A Man disposed to learn, will grow *wiser even by Reprehension*; whereas a Scornor grows worse, by Endeavours to reform him, and is only made more incapable of good Advice, by being exasperated at it.

2. An obstinate Goodness overcomes an ill Disposition; as a barren Soil is made *fruitful by Care and Tillage*.

3. Misfortunes cannot be avoided, but they may be sweetened, if not overcome; and our Lives made *happy by Philosophy*.

4. We may make that *light by Patience and Constancy*, which cannot otherwise be amended.

5. He that is ashamed to be seen in a mean Condition, would be *proud in a splendid one*.

6. That which is fair and *plausible in Appearance*, rather pleaseth us, than that which is plain and *profitable in Effect*.

7. They are to be blamed who are *faithful in Deed*, but spoil the Duty by the Asperity of their Language; but they are worse, who are *kind in Speech*, but *injure you in Fact*; but the worst are they,

they, who are *troublesome in their Words*, and in *their Doings hurtful*.

8. A Speech ought to be *more adorned with Sentiment* than with Words.

9. He that is *excellent in Deeds*, makes amends for any Defect of the Tongue.

10. Tho' many are *equal in Dignity*, yet one alone can obtain the highest Place.

11. Crafty and audacious Counsels are *joyful in the Expectation*, *difficult in the Management*, and *sad in the Event*.

12. A Favour is rendered greater or less (tho' it be the same) *from the Time, Place, and Manner*; it often happens, that a thousand Pence given opportunely, does more Good, than a Mass of Treasure would at another Time.

13. A Thing is said to be honest, or fit, not upon the Account that it is praised by many; but because it is of such a Nature, as to be *commendable from its own intrinsic Beauty and Loveliness*, tho' Mankind had neither Understanding to discern, nor a Tongue to praise it.

14. Whatever is *probable in Appearance*, though not altogether certain, yet if nothing offers to destroy that Probability, the wise Man will take up with it: And this is sufficient for the whole Conduct of Life.

Dignus, indignus, &c.

TH E S E seven *Adjectives* dignus, indignus, (*the Sign of,*) præditus, contentus, (*the Sign with,*) captus, (*the Sign in,*) extorris, (*the Sign from,*) and fretus, (*the Sign in, or upon;*) also *Adjectives signifying Price*, require an *Ablative Case*;

Case; which Case is rather governed of some Prepositions not expressed in Latin.

I. Dignus.

1. It is the Part of a good Man so to behave, that his Integrity may be thought more *worthy of Belief*, than the Oath of another Man.

2. There is nothing more commendable, or more *worthy a generous Person*, than Clemency.

3. Not he that merely finds Fault, but he that finds Fault with Reason; is *worthy of Praise*.

4. Few Men hunt after Praise, without discovering it in themselves; which is sure to eclipse whatever *praise-worthy* Thing they do.

5. Neither Physicians, nor Generals, nor Orators, can perform any Thing *worthy of great Praise*, without Use and Experience.

6. It is *praise-worthy* to bear Misfortunes with Discretion, and not to be broke down by ill Fortune, but to maintain Dignity, even in the most severe Adversity.

7. True Virtue *deserves true Praise*; for whatever Virtue hath the Management of, she renders amiable, conspicuous, and *worthy Admiration*.

8. Doth any one condemn me, let him look to that, my Care shall be not to speak, or do any Thing truly *deserving Contempt*.

9. The highest and most perfect Glory of a popular Man, consists in three Things; first, when the Public loves him; secondly, when it trusts him; and thirdly, when, with a certain Degree of Admiration, it judges him to be *worthy the highest Honours*.

10. Some

10. Some Studies are called liberal, because they are *worthy of a Man who is free-born*; but there is only one Study, that is truly liberal: the Study of Wisdom, sublime, strong, and magnanimous; all other are trifling and puerile.

11. It is very misbecoming, upon any serious Subject, to introduce gay Discourse, *more worthy of a Banquet*.

12. An envious Man is *more worthy of Pity* than Anger.

13. He is not *worthy the Name* of a Man, who would pass one whole Day in Pleasure.

14. The World is a Temple *worthy of God*, in which Man being placed, ought to walk honestly and soberly, as in the Sight of him, who beholdeth all Things.

II. Indignus.

1. Some are so proud and arrogant, that they superciliously overlook all other Men, as if they were not *worthy of the least Respect* from them.

2. The vain Babbling of a stupid Speech, is *unworthy an Answer*.

3. Nothing is so *unworthy the Gravity and Constancy* of a wise Man, as either to think falsely, or to defend, without Hesitation, what is not sufficiently examined and known.

4. Nothing is more to be abhorred, nothing more *unworthy a Man*, than Dishonesty.

5. An ungrateful Man, by complaining, does not shew himself worthy of greater Things, but *unworthy of what is given*.

6. It is asked, whether new Friends, such as are worthy our Friendship, are to be preferred to
old

old ones: A Doubt *unworthy of a Man*; for there ought to be no Satiety of Friendship, as of other Things.

7. We must take Care that our Labour be not in vain, and without Effect; nor the Effect *unworthy our Labour*.

8. An amicable Difference of Opinion ought never to give rise to bad Language: Railings, Scolding, Passion, obstinate Heats, and Wrangling in Disputations, seem to be *unworthy of Philosophers*.

III. Præditus.

1. Art thou *endued with Reason*? I am. Why then do you make no Use of it? If thy Reason does her Part, what more can you require?

2. He is most miserably poor, who is not *endued with Virtue*.

3. They, who are *endued with Virtue*, are the only rich Men.

4. They who have nothing else but the Images of their Ancestors, are noble in Opinion, more truly than in Fact; but he that is *endued with Virtue*, has true and genuine Nobility.

5. We cannot otherwise conceive of God, than as a Spirit, absolutely free, perceiving and moving all Things, and *endued himself with everlasting Motion*.

IV. Contentus.

1. Contentedness is contrary to Ambition; the ambitious Man always dislikes his present Condition, and therefore greedily seeks an higher; whereas

whereas he that is *content with his own*, lies quite out of the Road of this Temptation.

2. A wise Man is *contented with his Lot*, whatever it be, without wishing for what he has not; tho' of the two, he had rather abound than want.

3. Most Men have Reason *to be contented with the Shortness of Life*, because there is nothing can induce them to wish it longer.

4. He that is *content with his own* is truly the rich Man.

5. He that *contents himself with* a few and necessary *Things*, makes himself a cheap Market.

6. Nothing is better than the Remembrance of good Deeds, and *being content with Liberty*, to despise worldly Affairs.

7. There are some, and they not the less happy, who despise Riches, being *contented with a little*; and even Honour, with the Desire of which others are so much enflamed, they so little admire, as to think nothing more light and vain.

8. Philosophy is *contented with a few Judges*, and shunning the Vulgar, becomes suspected and hated by them.

9. Virtue desires no other Reward on Earth, than that of Praise and Glory; and if disappointed herein, it is however *contented in itself*.

10. Hither let all your Thoughts tend, wish for this alone, leaving the rest to Providence, that you may be satisfied with yourself, and *contented with your own Endowments*.

11. The Art of being easy at all Times, is, *to be content with your Station*, and to look on those Below you.

V. Captus.

1. A Soldier *disabled in his Limbs* ought to be provided for by others.

2. What Condition in Life can be more miserable, than to be both *deaf and blind*?

3. It becomes a Man to think and speak with Propriety, to act with Deliberation, and in every Thing, to find out and persevere in the Truth; on the other Hand, to be imposed upon, to mistake, to falter, and to be deceived, is as disgraceful as to dote and *be mad*.

VI. Extorris.

1. Being *banished from my own Country*, I was forced to betake myself for Safety to my Enemies.

2. *Being driven from Home*, he was obliged to wage War with a fierce and cruel Nation.

3. A wise Man is always at Home, even when *banished his own Country*; because to him all the World is but one City, and every Place in it is his House.

VII. Fretus.

1. I neglected my own Safety, *relying upon your Honesty*, which, you being void of, deceived me.

2. A Man *relying wholly upon his own Judgment*, is like to miscarry, because he follows the Conduct of a Fool.

3. These Things I have wrote to you more freely, *relying upon the Consciousness of my Sincerity and Affection to you*.

Adjectives

Adjectives signifying Price.

1. By Gold Fidelity is destroyed, and for Gold the very Laws are sold.
2. I think the Horse you bought the other Day not dear at twenty Pounds.
3. What you have no Need of is dear at a Price.

Horum nonnulla, &c.

SOME of these Adjectives also govern a Genitive Case.

1. I thank you, but I am not worthy your Salutation.
2. It is very commendable in a Gentleman, to do nothing that is unworthy his great Ancestors.
3. He lived contented with the Equestrian Order.

Comparativa, cum exponantur, &c.

Adjectives of the Comparative Degree, when they are explained by than, (in Latin quam) govern an Ablative Case, leaving out the Conjunction; which if expressed (contrary to this Rule) would have the Noun following of the same Case with that which is joined by it.

1. Nothing is more beautiful, nothing more lovely than Virtue; whatever is performed at her Command is good and desirable.
2. Nothing is more excellent than Knowledge.
3. Nothing is more pleasant than the Sweets of Science.

G

4. Nothing

4. Nothing in Life ought to be dearer to us than our Country.

5. How happy is Life, while I converse only with myself and my Books ! O sweet and innocent Amusement, almost preferable to every Kind of Employment.

6. No Pleasure can be greater than the Pleasure of the Mind.

7. Nothing is more desirable, or more worthy a Man than Wisdom : They, therefore, who court her are termed Philosophers ; for Philosophy implies nothing but the Love of Wisdom.

8. Nothing is more endearing than the Returns of Affection, and the Intercourse of Kindness and good Offices.

9. What can be more unjust than a Blockhead, who thinks nothing right but what he does himself.

10. Nothing is more unjust than a tardy Friend.

11. Nothing is more detestable than Disgrace.

12. Nothing is more vile than Slavery. Born to Liberty and Honour, even Death is better than Slavery.

13. In a free State nothing is more scandalous than a Desire to reign.

14. Nothing is more vile than Vanity.

15. Nothing is more inconsistent with the Gravity of a wise Man, than Error, Levity, and Rashness.

16. Money is generally held of more Value than Duty by those who are poor.

17. They are so rich, that if you make them a Present, the Favour is lighter than a Feather.

18. As in extreme Pain Minutes seem longer than Days ; so, in extreme Pleasure, Days seem swifter than Minutes.

19. He

19. He that, under the Pretence of Kindness, betrays his Neighbour, is *worse than a Man*, who openly professes his Malice.

20. What am I *better than the poorest Man*, who begs Alms, unless *I be the wiser than him*, and more virtuous.

21. A Man's good Name is a Thing he holds most precious, oftentimes *dearer than his Life*.

22. What Obligations can be *greater than those* that Children receive from their Parents?

23. What can be *more excellent than the young Man*, who can say to himself, (for it is not right to say it to others,) I have excelled my Father in Obligations? And what *more happy than the old Man*, who proclaims it every where that *he* is so excelled?

24. None are *more miserable than those* who are come to such a Pass, as to make even Superfluities necessary. They do not enjoy Pleasures, who are Slaves to them; and there is no Hope of a Cure, where Vice is become an Habit.

25. No Pleasure is *sweeter* to ingenuous Minds *than Liberty*.

26. The Liberty of a State is *dearer than Life*; nor does he fall ingloriously, who dies, fighting for his Country.

27. Glory obtained by excellent Actions is *stronger than all Envy*.

28. Facts are *more stubborn Things than Words*.

29. To get so much Wisdom as to know the Difference between Good and Evil, and to understand how to behave a Man's Self upon all Occasions, is *more desirable than Treasures of Gold and Silver*.

30. There is nothing *more vile than a lazy Fellow*, that lives by cheating; who seldom, if he catches, is able to keep, his Prey: But he is a valuable Man, who by honest Diligence getteth Wealth, which shall durably remain with him.

31. The meanest Fare, with the Love of him that invites, and with Agreement among the Guests, is *much better than the most sumptuous Entertainment* of him that hates us. Among those that quarrel and contend, even then *without Differences* should be forgotten.

32. Of all gainful Professions, nothing is *better*, nothing *more delightful*, nothing *more worthy* a Man, even a Gentleman, *than Agriculture*.

33. *Than a well improved Field* nothing can be *more profitable* for Use, or more beautiful in Shew; and old Age is so far from debarring us from, that it invites us to, rural Enjoyments.

34. The Duties of Justice are to be preferred to the Studies and Duties of Knowledge; because they belong to the Welfare and Love of the human Race, *than which* nothing ought to be *dearer* to Mankind.

35. Of all the Things which Wisdom has provided for a happy Life, none is *more powerful*, none *more profitable*, and none *more delectable than Friendship*.

36. Nature, or rather God, hath given us a Soul, *than which* nothing is *more excellent*, nothing *more divine*.

Tanto, quanto, &c.

TH E S E Ablatives, tanto, quanto, hoc, eo, and quo, with some other, which signify the Degree

Degree of Excess; also the Ablatives ætate and natu, are joined with Adjectives of the Comparative and Superlative Degree.

Note, The Comparative may have any Ablative Case after it; but the Superlative admits only these three, tanto, quanto, multo; the Sign by, which is sometimes expressed in English, but oftner understood.

1. *By how much the more and greater Things a Man hath done, beyond his State and Condition, so much the more admirable is he esteemed among all Men.*

2. *They direct us well, who advise, that the greater we are, to behave ourselves the more submissively.*

3. *It is a great Atchievement to gain a Kingdom; but a much greater to keep it.*

4. *It is much easier to contend with any Thing than with Hunger.*

5. *The more we struggle with our Necessities we draw the Knot the harder, and the worse it is with us; and the more the Bird flaps and flutters in the Snare; the faster the is caught; so that the best Way is to submit.*

6. *The Benefit is never the greater for the making a Bustle and Noise about it; but the Benefactor is much the less for the Ostentation of his good Deeds.*

7. *Men will think that he is no better Physician than the rest, who has no better Success in his Cures.*

8. *The more difficult any Thing is, the more honourable.*

9. *The longer my Friend is absent, so much the more I desire to see him.*

10. It is vile to speak one Thing, and to think another; but *how much the viler* is it to write one Thing, and to think another.

11. He that will dare to tell a Lye and deceive his Father, by *so much the more* will he deceive others.

12. When we have no Opinion of a Man's Probity, *the more cunning and crafty* he seems, *the more* he is hated and suspected.

13. Praise is nothing but a little Air, a Blast, the Breath of Man; it brings nothing of real Advantage; for I am made *never the wiser*, nor *the better*, for a Man's saying I am wise and good.

14. It is not for a prudent Man to grow proud upon any Success of Fortune, since he is *never the greater* for it.

15. The Mind is ever in Motion, and *by how much the more* vehement, *by so much the more* lively and active: Happy is the Man that applies this Impulse to good Things.

16. As a State cannot be happy amidst civil Broils, nor a House amidst the Dissentions of the Masters; *far less* can the Mind, if at Variance with itself, taste the least Particle of pure and unconfined Pleasure.

17. If the Pleasure of Life be interrupted by the afflicting Pains of the Body, *how much more* shall it be interrupted by the Diseases of the Mind?

18. If Pleasure which has so many Advocates, is not however to be ranked among good Things, and if *the greater* it is, *the more* it discomposes and disorders the Mind; surely, to live well and happily, is nothing more than to lead a virtuous and sober Life.

19. A

L-T

19. A Man can *with a much better Grace* be anxious in the pecuniary Concerns of his Friends, than in his own.

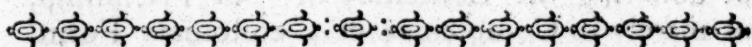
20. *I am older* than you by twenty Years.

21. *The older* we grow, *the wiser* one would think we should be.

22. There is commonly such a Pride and Stubbornness in Youth, that they cannot abide to submit to the Counsels and Directions of their *Elders*.

23. As you are *wiser by Age*, you ought to be of a more forgiving Temper; that in your Goodness my Simplicity may find Protection.

24. As I am *the eldest*, I think I should be served first, tho' it is no great Concern to me.



The Construction of PRONOUNS.

Mei, tui, fui, &c.

THESSE Genitive Cases, mei, tui, fui, nostri, vestri, of their Primitives, ego, tu, &c. are used when a Person is signified thereby.

1. Having always done my Duty, I do not know wherein I have deserved, that he should have any Disgust *against me*.

2. His Disposition to Literature was the Consequence of his Affection *towards me*.

3. My Studies languish for Want of your Assistance.

4. My

4. My not writing to you so often as usual, is not owing to any Forgetfulness *of you*, but to my bad State of Health, which however is now somewhat mended; and you may be assured I shall always keep the Remembrance *of you*, with great Affection.

5. I only wish you the Command *of yourself*, that the Mind, long agitated with vain Thoughts, may at last find Rest, and please itself.

6. I know you want no Admonitions, but my Affection *for you* calls upon me to encourage you even in your Race.

7. He was preparing some great Work to perpetuate *his* Memory.

8. Your Remembrance *of me*, which you have intimated by your Letters, is very grateful; and not doubting the Constancy of your Friendship, but merely in Compliance of a customary Form, I entreat you to preserve it.

9. Were we to entertain any Suspicion or Fear *of you*, we ~~should act unlike ourselves~~.

10. It seems better to seek Glory by the Works of Genius, than of Strength; and, as the Life we enjoy is short, to make the Remembrance *of us* as long as possible.

11. Since we have such an incredible Desire *to see you*, we shall no longer defer our Journey.

12. All good Men, like *you*, in giving Judgment, prefer Clemency to Severity.

Meus, tuus, suus, &c.

THESSE Pronouns Possessive, meus, tuus, suus, noster, vester, are used when Action, or the Possession of a Thing is signified thereby.

1. I have

1. I have such an Opinion of your Wisdom, that I shall never pretend to prefer *my* Judgment to *your's*.

2. I should think myself a Disgrace to human Nature, if I did not justify *your* Opinion, by the warmest Affection towards you, and by every Kind of good Office in *my* Power.

3. How beautiful is it for a Man to finish Life before Death; and then wait the remaining Part of *his* Time in the Possession of an happy Life!

4. I am surprized that a Man of your singular Wisdom, should not rather enjoy *your own* good Fortune, than vainly disquiet yourself with the Miseries of others.

5. They were less offended at *your* Sentiments, than at *my* Speeches.

6. Upon his Arrival he came immediately to *my* House; but I do not so much wonder, that he should not call first at *your's*, as that he did not go directly to *his own*.

7. Nothing could be more grateful to me than *your* Letters; wherein I behold the Firmness of *your* Mind, and which I should think the utmost Reproach to me not to imitate.

8. You may deal by me as you please, and think most convenient, for I am *your's*.

9. Let us agree to pass our Lives together in these Studies, which we before used as *our* Amusement, but which now are *our* only Comfort and Support.

10. I am determined to follow *your* Opinion.

Hæc Possessiva, &c.

THE same Pronouns Possessive also admit after them the following Genitive Case, *ipſius, ſolius, uniſius, duorum, trium, &c. omnium, plurium, paucorum, cujuſque*; (as in the Rule, *Tuo ipſius Studio, i. e. Tuo tui ipſius Studio*: (Alſo the Genitive Case of Participles, which agree with the Genitive Case of the Primitive underſtood in the Poſſeſſive; (as, *Mea timentis ſcripta, i. e. Mea mei timentis ſcripta.*))

1. I had rather your wanting Letters from me, had been owing to my Death, than to that Accident by which I am grievouſly afflicted, and know not how to ſupport in your Abſence.

2. Let me intreat you to diſpel your Sorrows, to return to the Society of your Friends, and to thoſe Occupations, which were either common to us both, or peculiar to yourſelf.

3. Without any further Claim to your Service, I ſhall reſt ſatiſfied with our *perſonal* Amity.

4. In you is all my Hope; and I doubt not but by your ſingle Concurrence, I ſhall be able to perform my Engagement.

5. Your Advice alone was ſufficient to determine me to act in the Manner you recommend; but it adds Strength to our Reſolutions, to find them agreeable to the Sentiments of ſo faithful and judicious a Friend.

6. If our Maſter is pleaſed to reward us two for our Diligence, we will agree to ſhare his Bounty.

7. In the Memory of us all, a Comet appeared
in

in terrible Splendor ; and one much more splendid, and terrible, is expected next Year.

8. *Few as ye are*, if ye agree together, *your* Strength is by no Means despicable.

9. As *every Man* holds *his own*, each possesses that Portion which fell to his Share of those Things that by Nature were common ; from whence no one can covet another's Property, without violating the Laws of human Society.

10. In deliberating upon a proper Scheme of Life, the whole Result of it must be determined by *every one* consulting *their own* Genius.

11. If the Praises we bestow upon others, are wont to be received with an unwilling Ear, it cannot be expected, but that *my* Discourse should appear disagreeable, *when I talk of nothing but myself and my Relations*.

12. I know not by what Means, yet certainly Diffidence becomes Men of Learning better than Sufficiency ; *his* Blushes therefore, and the Anxiety of his Countenance, were a great Ornament to *his Rehearsal*.

Sui et suus reciproca sunt, &c.

SUI and suus are Reciprocals, i. e. they have always Relation to the principal Word that went before them in the same Clause ; or in a Clause connected by a Copulative (ne, ut si) as in the Examples given ; Peter too much admires himself (se,) because himself means Peter, and refers to him in the same Clause. But most earnestly desires that you would not forsake him (se, not illum ;) for though him be not in the same Clause, yet it can mean

mean only Peter, and is connected with the former Clause by the Copulative *ne*.

As therefore, when him, it, them, may be turned into himself, itself, themselves, you must use some Case of the Primitive *sui*; so when his, theirs, its, may be turned into his own, their own, its own, you must use some Case of the Possessive *suus*, and not *is*, *ille*, or *iste*.

1. It is a hard Matter to cure those who will not be persuaded *they* are sick.

2. A Man may as well wonder that he should be sick at Sea, cold in Winter, hot in Summer, as that ill Accidents and Crosses should happen *to him* in the Passage of human Life.

3. It is true, the People, who think the rich Man happy, wish *they* were in his Condition; but can any Condition be worse than that which carries along with *it* Vexation and Envy?

4. The very best and wisest of Men confess *they* are ignorant of many Things, and that there are many Things to be learned *by them*.

5. The wise Men say, that the Man, who professes *he* is the Guardian of others, ought first to take care of *himself*.

6. In the best Arts which either adorn or preserve Life, he that thinks *he* owes nothing more than what he bargained for, is ungrateful.

7. The ungrateful Man tortures himself; he hates a Gift conferred upon *him* because he must make a Return, and consequently undervalues it, but augments and magnifies an Injury.

8. He is truly obliging and liberal, who is forgetful of *his own* Poverty, while he regards mine; who hath not only a Will to assist, but a Desire; who

who thinks *he* receives a Benefit, when he confers one; who gives, as not to receive again, and receives, as if he had not given; who seeks an Opportunity to do Good, and makes use of it.

9. Let this Maxim be established in Friendship, never to require our Friends to do any Thing that is wicked, or obey them if they require us: for it is a shameful Excuse, and not to be accepted, for a Man to urge, when he has been guilty of an Offence, that *he* did it on Account of his Friend.

10. A Man must have Respect to the End, as well as to the Beginning of *his* Benefits; there are many who will say---I know this will do him no Good, let him look to it; he will complain of *himself*, not of me: But this is false, he will complain of you, and not unjustly, when he returns to a right Mind, and the Passion, that inflamed his Mind, is gone off.

11. The whole Kingdom prays you, not to forsake *it* in *its* Distress, but to protect *it* in *its* Dangers.

12. Who is there so mean, as that he had rather *he* and all *his* should perish, than contribute Part of *his* Fortune for himself and others.

13. Men are generally so unreasonable, so forgetful of what they are, and whither they are going, that they are amazed *they* should lose any Thing, though it is certain *they* must one Day lose all.

14. I am a Fool in requiring to command my Master; he brought me to be obedient to *his* Word, and not to be *his* Commander.

15. He that loves *his* Jest better than his Friend, may have *his* Jest, but lose *his* Friend.

16. All Nature desires to be *its own* Guardian, both that it may be safe, and preserved in *its* Kind.

17. Every one thinks *what he has* is the best; there scarce ever was an Orator or Poet, who thought another better than *himself*.

18. Virtue is pleasant to those who use it; from whence it is strange, that some Men should be hired to live well, when Virtue itself is abundantly *its own* Reward.

19. Luxury is continually inventing some new Thing, which must at last be *its* Ruin.

20. Malice drinks the greatest Part of *its own* Poison: The Venom of Serpents is not like this; for they throw it out for the Destruction of others, but retain it without any Prejudice *to themselves*; whereas this is most destructive to the Possessor *himself*.

Hæc demonstrativa, &c.

TH E S E Demonstratives, hic, iste, and ille, are thus distinguished: Hic *shews the Person nearest to me* (the Speaker;) Iste *the Person nearest to you* (Spoken to;) and Ille *the Person who is at a Distance from both*.

1. *This* Gentleman I greatly respect, for he is my Tutor, and *that*, who sits by you, I love, for he is my Brother; but *he*, that walks yonder, claims not only my bare Respect and Love, but every Thing that comes under the Name of Duty, for he is my Father.

Hic

Hic et ille, &c.

WHEN *hic* and *ille* are referred to two Substantives (Things or Persons) going before; *Hic* (this, the one) is generally referred to the latter of the two Substantives; and *ille* (that, the other) to the former; and they agree with them.

1. Reverence the Gods religiously, not only in doing Sacrifice, but in keeping your Oaths; for that is a Sign of large Fortune, *this* an Argument of Integrity.

2. Place me among Princes, or among Beggars; that shall not make me proud, nor *this* ashamed.

3. Use yourself not to be of a stern, but of a composed Countenance; for *this* will be imputed to Prudence, *that* to Insolence.

4. A Man had better fall in with Crows, than with Flatterers; for *these* devour the living, but *those* the Dead.

5. The Difference between *Splendor* and *Light*, is, that *this* hath its own certain Origin, but *that* shines with borrowed Rays.

6. As there is a great Difference between *Avarice* and *Wealth*; forasmuch as *that* covets, and *this* is coveted; so there is between *Philosophy* and *Wisdom*; forasmuch as *this* is the Effect, and *the* Reward of *the other*; *the one* is the Road, and *the other* is the End of the Journey.

7. The Vulgar are restrained from sinning by the Laws; the Philosopher takes Reason for Laws; doing that which is right, not because the Law commands it; and refraining from Wickedness, not because the Law forbids it; but because he

knows *that* is right in itself, and *this* in itself is scandalous.

8. It is the Part of a great Mind, to contemn Grandeur, and rather *to wish for a Competency*, than *a Store of Wealth*; for *that* is useful, and *this*, in being superfluous, is prejudicial; as too great Plenty lays the Corn, and Branches are broken down by their own Load.



The Construction of VERBS.

I. The Nominative Case after a Verb.

Verba substantiva, &c.

VERBS Substantive (or Verbs that signify Being; as, *sum, forem, fio, existo*) and certain Passive Verbs, (as, *nominor, appellor, dicor, vocor, nuncupor, salutor*; also *habeor, existimor, videor, nascor, putor*) have a Nominative, or other Case after them, the same as before them: Because both Cases belong to the same Thing or Person; and the latter Case seems rather to be put in Apposition with the former, than to be governed by the Verb.

1. Religion is the Foundation and Support of Morality. Anger is short Madness.

2. The Virtue of Prosperity is Temperance, the Virtue of Adversity is Fortitude.

3. Liberality is a Virtue, by which a Man, out of his own private Fortune, ransoms Captives, stands

stands engaged for the Debts of his Friend, or otherwise contributes, either to his acquiring or improving a Fortune.

4. *Magnanimity is a Virtue*, by which a Man is incited to do great and noble Actions; and to look upon all the Revolutions and Turns of Fortune, as weak and of no Influence, when they come in Competition with Virtue.

5. Mere *Poverty* is not so great an *Affliction*, as Poverty after Riches, and Want after Abundance.

6. *Philosophy*, if we would rightly interpret it, is nothing else than the Study of Wisdom.

7. *Folly* is a mean Thing, abject, sordid, servile, subject to many, and the most cruel Passions; and from these grievous Masters nothing can deliver you, but Wisdom, which is the only true Liberty.

8. *Virtue* would be a melancholy and uncomfortable Thing, if it should never meet with due Esteem and Approbation.

9. *Piety* is the Foundation of all Virtues: Was this removed, Fidelity, Society, and that most excellent Virtue, Justice, must necessarily be destroyed.

10. *Temperance* is that Virtue, which directs us to follow a Mean in every Thing we either pursue or avoid.

11. If Fortune pleases, of a common Soldier you shall be made a Captain; of a Rhetorician, a Consul; of a Beggar, a Prince.

12. Honesty or Justice, from which Virtues alone Men are called good, seem something great and wonderful to the Multitude; and no Wonder, for no Man can be just, who fears Death, Pain, Exile, or Poverty, or who prefers their Contraries, to Justice.

13. As that *Knowledge*, which is divided from Justice, is called *Craft*, rather than *Wisdom*; so that *Courage*, which is bold and adventurous, without *Regard* to the public Good, should be called *Rashness*, rather than *Valour*.

14. When *Necessity* spurs, *Despair* will be called *Wisdom*.

15. Perfect *Reason* is called *Virtue*, and *Virtue* is the chief *Good* of Man: He therefore who hath perfected his Reason, cannot but be happy.

16. All Things which seem *Evils* to other Men, will be softened and turned to Good, if your *Virtue* riseth eminent above them; only be assured, that nothing is good but what is right and fit; and all the *Inconveniencies* attending it will, in their own Right, be called *Goods*, when *Virtue* hath adorned them, and given them a *Grace*.

17. There is so little Difference between a slothful Man and a Prodigal, that they may be called *Brethren*; for he that looks not after his own *Business* must needs come to *Poverty*, as well as he that is a *Spendthrift*.

18. *Advisedness* is accounted so necessary a Part of *Wisdom*, that no Man is accounted wise without it; a rash Man is looked upon as next in Degree to a Fool.

19. All who place their Studies in the Contemplation of Things are accounted and named *wise Men*.

20. They who are adorned with the *Virtues*, are called both *wise* and *good Men*.

21. He that is born a *Prince*, and he that is born a *Beggar*, are equal before they are born, and will be equal after they are dead.

Item

Item omnia ferè Verba, &c.

IN like Manner almost all Verbs take an Adjective after them, which must agree with the Substantive before them, in Case, Gender and Number : i. e. when the one has a Respect or Relation to the other.

1. *What Things are good* may become better by Learning ; and *those which are not the best*, may in some Measure be corrected and heightened thereby.

2. Time makes Proof of a Friend, who, if *he be sincere*, continues *steadfast* in Adversity as well as in Prosperity.

3. Together with Riches a Man gets many (and perhaps great and powerful) Friends, though he had none before : But he that has most Need of them, is so far from getting any, that if he had one, he loses even him, when *he grows poor*.

4. Must *I be poor* ? I shall find Companions enough. Must *I be banished* ? I will look upon the Place where I am sent, as my native Home. Must *I be bound* ? What then ? Am I now *free* ? Nature hath bound me to this heavy Load of Body ? Must *I die* ? I can then be no more *sick or bound* ; I can die no more.

5. Every *Work appears hard*, before you have tried it.

6. Have not *some*, without such Discipline and subtile Instructions, *proved good Men*, and made great Proficiency in the School of Virtue, while *obedient* only to bare Precepts ? I grant it ; but this is owing to an happy Disposition, and good
natural

natural Parts, which at first View apprehend what is fit and right.

7. The *Souls* of all are *immortal*; but of the Good and Brave, *divine*.

8. Those *Things* which *seem useful*; as Honours, Riches, Pleasure, and the like, are never to be preferred to Friendship.

9. Real *Legacies* seem to me *not honourable*, when they are acquired by the Arts of Fawning, Deceit, and Flattery; by Hypocrisy, and not by Sincerity.

10. They are to be accounted brave and *magnanimous*, who do not an Injury, but repel one.

11. Plain Dealing is a Jewel, but *he* that wears it *shall die poor*.

12. What avails it, a Man to have lived four-score Years, spent in Idleness? Such a one hath not lived, but only existed; and tarried in the World; he cannot be said to die lately, for he has been long dead. Another *Man died young*, but he lived a good Citizen, a faithful Friend, and a dutiful Son; however imperfect therefore his Age may be, his *Life was complete and perfect*.

Note, *The Infinitive Mood esse, and other Infinitives, both Neuter and Passive, like to esse in Signification, require the same Case after them, that stands next before them, whether it be Nominative, Accusative, or Dative.*

II. Nominative.

1. Artificers have the Prerogative to find a Welcome in all Countries; so that *Banishment* to
an

an excellent Workman, can hardly *be called a Punishment.*

2. Make not too much Haste *to be rich*; for tho' with a great deal of Bustle and Stir, an Estate may in a short Time be huddled up; yet the Foundation of it being laid in Rapine, Extortion, or Fraud, it moulders away frequently as suddenly as it was gotten.

3. *One may be a good Physician, a good Governor, a good Grammarian, without being a good Man.*

4. *He that would be truly happy, must think his own Lot best; and so live with Men, as considering that God sees him; and so speak to God, as if Men heard him.*

5. The true *Art of Conversation seems to be this*; an appearing Freedom and Candour, with a resolute Reservedness as little appearing as possible.

6. A straight Stick appears in the Water *to be crooked.*

7. All Vices sometimes bear a Shew of Virtue; thus, Prodigality takes to itself the Name of Bounty; Covetousness desires *to be called Thriftiness*; and Revenge looks like Greatness of Spirit.

8. You cannot indeed avoid Difficulties; but you may overcome them: Philosophy will shew you the Way; have Recourse to this, if you would *continue, safe, secure, and happy*; in a Word, if, what is the greatest of all, you would *be free.*

9. Justice or Honesty, without which nothing can be commendable, is the Foundation of perpetual Fame and Glory.

10. Of all Injustice, the Capital is that of those
who.

who commit it, under the Appearance of being good Men.

II. Accusative.

1. Wisdom allows *no Man to be happy*, but he that needs no further Happiness, than what he has within himself; *no Man to be great or powerful*, that is not Master of himself.

2. Observe the Man, that is not rash, but yet quick and dextrous in the Dispatch of any Business that he is charged with; and you may foretel, that *he will not long continue obscure*, but be taken Notice of and be preferred.

3. Do not think that *every one who laughs is merry*, or that profuse and immoderate Joy is true Pleasure; for it leaves the Heart more heavy and sad afterwards, especially when the Mind reflects upon it.

4. Men always judge the present War, wherein they live, *to be the greatest*; and when it is past, admire more those that were before it.

5. So think, not that *you are mortal*, but this Body.

6. It is a joyful Thing to be beloved, and *to be popular*; forasmuch as this makes Life *to be more safe*, and Pleasure more complete.

7. The Flatterer always makes that excessive, which the Person whom he flatters, would have *to be great*.

8. Away with all that Craft and Cunning which affects *to be like Prudence*, but is greatly different from it.

9. This I would advise you; that you would think *yourself to be* such a one as you are; and, that

that Indecency of Expression may be as far from your Lips, as Baseness of Action is from your Conduct.

10. *A Man oftentimes cannot be what he would be, if Circumstances do not permit him.*

III. *Dative.*

1. He that knows how to own a Courtesy, and heartily wishes that he could requite it, has requited it : so that *every Man may be as grateful as he pleases.*

2. *Every one, that will, may be honest in all Conditions of Life.*

3. I may be poor, but still *I may be just, and I may be contented.*

4. In every State of Life *we may be good* : A Tyrant may make me suffer Torments, but he cannot make me do a dishonest Action.

5. If it were more advantageous for *Men to be Christians*, there would no Doubt be a World of Hypocrites, and counterfeit Professors.

6. A Man in Power may be mild and good-natured ; yet is he formidable, since *he may be injurious if he pleases.*

II. *The Genitive Case after the Verb.*

Sum Genitivum postulat, &c.

THE Verb *sum*, when it signifies Possession, governs a Genitive Case; (because the Thing possessed is understood; as, *Pecus est Melibœi*, i. e. *Pecus est Pecus* or *Res Melibœi* :) so when it signifies Duty, Part, Property, or Sign, it is said to govern the same Case, (because *Officium*, or some such Word is understood; as, *Adolescentis est*, i. e. *Officium est Adolescentis*.)

I. POSSESSION.

1. The House I live in is my Father's, was my Grandfather's, and will be, I hope, my Son's.

2. If a Saying be good, it matters not whether it be a Christian's, or an Heathen's.

3. Is there no End of adding House to House, and Field to Field? Vain Man! Thou must shortly remove thy Dwelling, and then whose shall all these Things be?

4. You not only know my native Borough, but that upon all Occasions I zealously patronize the Interests of the same.

II. PART, DUTY, &c.

1. It is the Part of a wise and good Man neither to say, nor do any Thing that he may be the worse, but cannot be the better for.

2. It

2. *It is the Part of a wise Man* to prefer Things necessary, before such as relate only to Ornament or Pleasure.

3. *It is the Part of a brave and generous Mind* to look upon those Things as little, which many account to be great and glorious.

4. *It is the Part of a constant and invincible Mind,* so to bear all Sorts of Calamity and Affliction, as not to descend below the Dignity of a wise Man.

5. *It is the Part of a brave and resolute Man,* not to be discomposited at Disasters, or put beside his Guard; but to maintain a Presence of Mind, without departing from Reason.

6. *It is the Part of a Madman* to wish for a Storm; but *of a wise Man* to weather a Tempest the best he can, when he falls into it.

7. In taking Revenge, a Man is but equal with his Enemy; but in passing it over, he is superior; for it is *princely* to pardon.

8. *It is the Duty of a Subject* to obey his Prince, and of a *Servant*, to execute his Master's Commands.

9. *It is a General's Duty*, not only to be brave himself; but also to take Care that those under him acquit themselves with Courage.

10. *It is the Part of Prudence* thus to think; and *of Fortitude* thus to act; but, both to think and act well, *belongs to perfect and accumulated Virtue.*

11. *It is the Mark of an excellent Understanding,* to forecast in our Thoughts, the Event of Things to come, that we may never be put to the foolish Exclamation of, *Who would have thought it!*

12. *It is the Mark of Ingenuity* to make no Difference or Respect of Persons, but to give our Assent to Truth, come from where it will.

13. *It is an Argument of a narrow and wretched Mind* to doat upon Money; nothing is more honourable than to despise it, if we have it not; and to employ it generously, and to do Good with it, if we have it.

14. Let us in Prosperity, and when we have the World at Will, avoid, as much as possible, Pride and Arrogance; for as it is an *Effect of Levity* to be cast down with bad Fortune, the same is it to be transported with good.

15. A certain Reverence should be used towards all Men, both high and low; for 'tis the *Humour, not only of an arrogant, but also of a very dissolute Man*, not to care what the World thinks of him.

16. *It is a Folly* to mind another Man's Business at the Hazard of our own.

17. *It is foolish* to grieve at what is lost, rather than to rejoice in what is left.

18. Any one may err; but 'tis for a *Fool* to persevere therein.

19. *It is a Sign of a vain Man* to praise himself; and of a *Fool* to discommend himself.

20. Why are you idle? *It is not the Part of a Man* to dread the Sweat of his Brow.

21. *It is extreme Idleness*, not to exhibit a brave Mind, when Boldness gives Hope of Safety; but Timidity promises nothing but sure Destruction.

22. *It is for a poor Man* to count his Flock.

23. *It is for a brave Man*, so far to excel in Virtue, as not to dread the Power of Fortune.

24. *It is for excellent Men*, to despise the Contumely that comes from such as are manifestly wicked, by whom it is even scandalous to be praised.

25. *It*

25. *It is Wickedness* to deceive any one, and much more a Parent, by a Lye.

26. *No great Art is required* to force a Man to do that, to which he is naturally prone.

27. *It is for the Law* to persuade, and not to compel all Things by Threats and Force.

28. *It is no Fortitude*, but *Madness*, for a Man causelessly to fling himself into Danger of his Life.

29. *Young Men must* reverence their Elders; and, from among them, select the best and worthiest, on whose Advice and Authority they may rely.

30. I think *it is the Part of a wise Man* to be cautious not to expose himself, by any indiscreet Word or Action, to the Resentment of those in Power.

31. *It is the Part of a wise Man* to hope for the best; to be prepared for the worst; and to bear with Equanimity whatever may happen.

32. *It is a Sign of a great Affection*, not to accept the Apology of a Friend for a short Letter, altho' you are assured that it is founded in Reason.

33. *None but the most abandoned Wretch would* at the same Time violate the Laws of Friendship, and deceive the Man who would not otherwise have been injured, if he had not trusted him.

34. He thought proper to steer a middle Course, when it *was mean* to yield, and *Obstinacy* to resist.

35. *It is for the Curious* to wish to know every Thing; but *it is the Property of great Men* to be led by the Contemplation of sublime Objects.

36. *It is not for him*, who measures the greatest Evil by Pain, to mention Virtue.

Excipiuntur hi Nominativi, &c.

THIS is an Exception to the latter Part of the foregoing Rule (id quod ad rem quampiam pertinet) as, meum, tuum, suum, nostrum, vestrum, humanum, belluinum and the like, are excepted; for in rendering the English it is my Part, it is thine, &c. into Latin, you must not say, est mei, est tui, &c. but put the Possessive in the Neuter-Gender, to agree with Officium understood, or the Sentence.

1. *It belongs not to me* to mind your Business.
2. *It is my Duty* to promise you, that all my Services, Cares, and Thoughts, shall be exerted in those Things, which tend to your Interest and Glory.
3. *It is my Part* to suffer all Things alike.
4. *It is your Part* to forgive me, if any Thing hath happened that could not be expected.
5. *It becomes you* to act agreeably to the Circumstance of the Times, and to have Regard to the Preservation of your Life and Fortune.
6. *It is our Part* to know how, and where it is necessary to obey.
7. *It is our Duty* to know when, and where to be complaisant to a Friend.
8. *It is your Part*, who are Servants, to do what ye are commanded, not to enquire what is the Reason of doing it.
9. *It does not become you* to be in a Passion for so slight a Matter.
10. As I have taken Care, that the wicked Intentions of these presumptuous Wretches should

not

not affect you ; *it is your Part* to take Care that they may never injure me.

11. *It is beastly* to be dissolved in luxurious Sloth.

12. *It is brutal, and unworthy* a Man, to place his Felicity in the Gratification of his Senses.

13. It is enough, not to raise those up again, who have fallen by their own Imprudence ; but to oppress those that are down, or to encourage the violent, is certainly *inhuman*.

14. To return Good for Evil *is the Part of a Man*.

15. 'Tis common for a Man to be angry ; but a wise Man will take Care to moderate his Passion.

Verba accusandi, damnandi, &c.

VERBS, I. *Of Accusing*, (as, accuso, incuso, simulo, urgeo, alligo, astringo, arguo, coarguo, ago, appello, arcesso, inquirō, postulo.) II. *Of Condemning*, (as, damno, condemno, infamo, noto.) III. *Of Admonishing, Remembering, Warning*, (as, moneo, commoneo, commonefacio.) IV. *Of Acquitting or Clearing*, (as, absolvo, purgo, libero, &c.) will have not only the Accusative of the Person accused, condemned, acquitted, &c. but also a Genitive of the Crime, or Action, whereof the Person is accused, acquitted, &c. de crimine, or the like Noun, being understood: The Signs are, of, for, from, or with.

I. ACCUSING.

1. He that is not contented with his Lot, *accuses* the Gods of *Injustice*.

2. It is a common Thing for prodigal Servants.

to *accuse* their Masters of *Covetousness*; and idle Boys their Teachers of *Cruelty*.

3. To *charge* a Man with *Hypocrisy*, without some plain and manifest Indication of it, is to judge his Heart, which yet we do not know.

4. Rich Men are not always so happy, as they are imagined: For their Wealth sometimes only serves to make them *accused of high Crimes*; when to evade the Law, they are forced to pay a large Sum of Money.

5. You seem amazed, as if I had *accused* you of *some gross Crime*.

6. You *accuse* my Master of *Avarice*; I shall not take it patiently.

7. Bear Witness, he *owns* himself a *Thief*; that is enough.

8. Seeing the Master and Servant together, he *accused* them both of *Theft*.

9. This we must diligently observe, not to *accuse* an innocent Person of a *capital Crime*; for this is a most inhuman and wicked Action.

II. CONDEMNING.

1. If you *condemn* me of *Prodigality*, take Care lest I *condemn* you of *Covetousness*.

2. Many Men had rather be *condemned* of *Knavery* than *Folly*; and of *Treason* than *Cowardice*.

3. When a Man does not *condemn* me of *Silence* nor *Talkativeness*, it is a good Argument, that I am moderate and unblameable in both.

4. Tho' they happened to miscarry, there was no Reason, that any one should *condemn* them of *Rashness*.

III. AD-

III. A D M O N I S H I N G.

1. He that takes the Liberty *to tell* others of *their Faults*, and rebukes them to their very Face, is a better Friend, than he that out of Love flatters them.

2. If a Man cannot endure *to be told of his Faults*, it is a certain Sign he is in the very Way to be undone.

3. Such a Pride there is in Men's Hearts, that they hate *to be told of their Faults*, tho' it be with no other Intent, but that they should amend them.

4. Whenever I see your Child, *it puts me in Mind of my Misfortune*, in losing a Son of the same Age.

5. There was no one, who by that Speech *was not put in Mind of your Wickedness and Cruelty*.

IV. A C Q U I T T I N G.

1. If a Man repents of a good Office done me, grows insolent upon it, and upbraids me with it, I am in some Degree, more or less, *acquitted of the Obligation*.

2. He is *acquitted of Ingratitude*, who sincerely wishes it was in his Power to make a Return.

3. No Unkindness, no Fault of the Parent can *acquit* the Child of his *Duty*: Children must do their Duty, not only to kind and virtuous Parents, but even to the harsh and wicked.

4. Tho' the Fact was proved against him, yet it being plain he designed no Injury, he *was acquitted of Improbability*.

5. We

5. We do not say, that in all Men are all Vices, tho' in some Men they are particularly eminent; but only that a bad and foolish Man is free from none; neither do we *acquit* the Bold of *Fear*, or *free* the Prodigal from *Avarice*.

6. When a Child arrives at such an Age, the Guardian is generally *cleared* of his *Care* and *Guardianship*.

Vertitur hic Genitivus, &c.

THIS Genitive Case (of the Crime or Thing) is often turned into an Ablative, with the Preposition *de*, especially if the Crime be particular; but more usually without the Preposition, if the Crime be general, as; Wickedness, Vice, &c. And note; Words, of Admonishing, or Remembering, never have an Ablative without the Preposition *de*.

I. With a Preposition.

1. In such Case we ought to examine no further than into the Crime *of which he is accused*.

2. *Of which* (Crimes) *as he is accused* by Word only, it is sufficient by Word to deny them.

3. I am accused unjustly by you *of not being punctual in writing to you*.

4. Notwithstanding all that could be said in his Defence, he was *condemned of Extortion*.

5. If you *admonish* a Man *of a Fault*, he presently thinks you his Enemy, because you tell him the Truth.

6. When we are *admonished of a Fault*, we ought to amend it.

7. He spoils a new Kindness, who, when he confers

confers it, *puts* the Receiver in *Mind* of an old one.

8. As I am persuaded, it will be of Consequence, both in Respect of your private Affairs, as well as upon every other Consideration, that you should hasten your Return, I thought it was proper to *advise* you of it.

II. *Without a Preposition.*

1. If you condemn me of one Crime, I shall condemn you of many.

2. He was cast into Prison, and, by the Iniquity of his Judges, *was* capitally condemned.

3. All the Works of Mortals are alike devoted to Mortality.

4. With much ado he *was* acquitted from Suspicion of affecting to be a King.

5. I do not accuse you, *nor* lay any Thing to the Charge of your Librarian; but so it is, some of my Verses have been published against my Will; and I know not how this could have happened but through you.

6. Tho' he was *accused* of this Crime, he was condemned upon another Account.

7. Never say Evil of any Man, but what you certainly know; whenever you positively *accuse* any Man of a Crime, tho' it be in private and among Friends, speak as if you was upon Oath; because God sees and hears you.

8. Nothing can be more rash, nothing more base, than to *charge* any one with false Crimes.

9. As none of these Things amounted to a Crime, of which he might be *accused*, they thought so great a Man ought not to be judged upon Suspicion.

picion only; but that they should wait, till the Thing discovered itself.

10. If you judge too severely of me, I shall certainly *retort the Charge*.

Uterque, nullus, alter, &c.

THESE six Words, *uterque, nullus, alter, alius, neuter, ambo*, and all Adjectives of the Superlative Degree. require the Substantive they are joined with, to be put in the Ablative Case, only after such Sort of Verbs, as, *accusing, condemning, &c.*

1. Of what Crime are you *convicted*? Of none.

2. Are you *accused* of Theft or Perjury? Of neither.

3. Was he *accused* of Covetousness or Prodigality? Of both.

4. It is likely that he who is accused both of Covetousness and Prodigality, may, by impartial Judges, *be acquitted of both*.

5. An innocent Man is sometimes *accused of most grievous Things*.

6. A guilty Conscience hath no Need of Witnesses, it *accuseth* itself of most heinous Crimes; wretched is the Man whom his own Conscience condemns.

Satago, misereor, et miseresco, &c.

TH E S E three Verbs require a Genitive Case, *Satago*, of the Thing we are busy about; and *misereor* and *miseresco*, of the Thing or Person we *pity*.

I. *Satago*.

I. Satago.

1. A wise Man is unwillingly drawn to meddle with other Men's Affairs, as thinking it more prudent *to be busy about his own.*

2. He that *has his Hands full of his own Business,* is not at Leisure to mind other Men's.

3. He is of such a generous Disposition, that *tho' he has Business enough of his own,* he thinks at no Trouble to serve his Friend.

II. Misereor, or Misereisco.

1. Fools laugh at those who have committed a Sin; but good Men *pity them,* and by kind Re-proof seek their Amendment.

2. It is Virtue to *pity others* in their Distress; and not to shew any Sign of Joy or Mirth, when thou seest any Man, *tho' he be thy Enemy,* in a calamitous Condition.

3. We oftentimes envy the Men that are miserable in all their great Pomp and State; and *pity those* who are happy in their Obscurity.

4. A Man is not worthy to obtain Compassion who *pities no one;* nor is he worthy of Pardon, who denies it to others.

5. Virtue looks on all her Works with an impartial Eye, but more earnestly when they are in Distress: As the Love of Parents most inclines to those, *whom it most pities.*

6. They continue to envy me, at a Time when they ought to *pity me.*

7. Others, calling to Mind his former Reputation, *took pity on his Age.*

Remi-

Reminiscor, obliviscor, &c.

TH E S E four Verbs, *reminiscor, obliviscor, memini, recordor*, admit either a Genitive, or an Accusative Case, of the Thing or Person remembered or forgotten; the former, by Reason of Memoriam, or some such Word being understood; and the latter, by the common Rule, Verba transitiva, &c.

I. Reminiscor or Recordor.

1. With a Genitive.

1. I will consider another Man's Want or Safety, but so as to remember my own; unless in the Case of a very excellent Person, and then I shall not much heed what becomes of myself.

2. A dumb Animal comprehends Things present by Sense, and remembers Things past, when the Sense is awakened thereunto by something present; as a Horse remembers the Road, when he is first put into it; but in the Stable he has no Memory of it: The Third degree of Time, I mean, the Time to come, appertaineth not to dumb Animals.

3. It is a good Sign, when a Man reflects upon his past Follies with Sorrow and Contrition.

4. When I recollect his Favour to me—I cannot also but remember my Promise to him.

2. Accusative.

1. A grateful Man will, in his Prosperity, remember the Kindness done him by a Friend in Adversity.

2. I

2. I remember all your Counsels, which if I had listened to, I had not undergone all these Misfortunes.

3. I take no Notice of the Vulgar, who are still more despicable than the Objects they admire; but 'tis strange that Men of Sense should delight in a Diversion that is trifling, insipid, and common; whom when I think on, I am not displeased, that I cannot relish their Entertainment.

4. Call your Mind off from these Things, and rather remember those that are suitable to your Circumstances.

5. As we are animated by those good Things which we expect, so we are delighted by those which we recollect; but as Fools are tormented by reflecting on past Evils; so the renewing the agreeable Remembrance of past Happiness, gives Delight to the Wise.

6. It is worth while to recollect the Diligence and Industry of our Ancestors.

II. Obliviscor.

1. With a Genitive Case.

1. A Petitioner is apt to say, I shall never forget this Favour; it will be an eternal Obligation to me: But, in a little while, the Note is changed, and the Favour at last quite forgotten.

2. Men are apt to forget Justice, when they come to be transported with the Desire of Empire, High-Place, and Titles.

3. There are many, who understand their Duty well enough, but are apt to forget it; nay, some-
K times

times by the Violence of Passion, even when they do remember it, they are apt to transgress.

4. It is the Part of Fools to discern the Vices of other Men, and to *forget their own*.

5. If they have not provoked me, so far as to make me *forget the Dignity of my Character*, they have at least taught me to regard my Safety.

6. The Law of a Benefit between two, is, the one ought immediately to *forget the Thing given*, the other never *the Thing received*.

7. We must mind other Men's Business, so as not to *forget our own*.

8. Their Life is shortest and most unhappy, who, *for the past*, neglect the present, and are afraid concerning that which is to come; and who, when they come to their last, perceive too late, how long they have been employed in doing nothing.

9. If I am willing to *forget your former Insolence*, must I also *forget these late and fresh Injuries*? I cannot see how you can expect it.

10. I suppose you think that I have *forgot my Practice and Purpose*, because I write more seldom to you than I used to do.

2. With an Accusative Case.

1. Old Age is forgetful; yet, I believe, never any old Man *forgot the Place*, in which he laid his Gold.

2. In our Youth we *forget the Obligations* of our Infancy; and when we are Men we *forget those* of our Youth.

3. He that defrauds or oppresseth the Poor, *forgets*

gets God, who can reduce him to the same Condition.

4. No one can think him so stupid, as *to forget his Art*, or so indolent as to lay aside his usual Employ.

5. I have done as you ordered me; *I am not forgetful of my Duty.*

III. Memini.

1. *With a Genitive Case.*

1. It is the Part of a prudent Man *to be mindful of Death.*

2. He who is greedy of Fame after his Death, considers not, that they themselves who *remember him*, shall soon after, every one of them, be dead; and they likewise who succeed those, till at last all Memory shall be quite extinct.

3. We must *be mindful of a Benefit* received, and forget one given.

4. That is not a Benefit, *which* I cannot *remember* without being ashamed.

5. When young Men are inclined to relax their Minds, let them beware of Intemperance, and *remember moral Decency.*

6. In Causes of Life and Death, Judges ought, as far as the Law permits, in Justice *to remember Mercy*; and to cast a severe Eye upon the Example, and a merciful Eye upon the Person.

7. Whoever obstructs me in my Course, I will make him *remember the Day, the Place, and me*, as long as he lives.

2. *Memini, With an Accusative Case.*

1. Every one *remembers*, or ought to remember, his own *Affairs*.

2. In all *your Affairs* *remember* your *End*, and you will never do amiss.

3. It is an Honour to a modest Man *to be mindful of his Duty*.

4. Your Goodness teaches you to forget the many Obligations you have laid upon *me*, *which* I ought always *to remember*.

5. Such Men are extremely odious, who upbraid others of an Obligation, *which* he alone ought *to remember* who has received it.

6. We *remember him rich*, and he *remembers us poor*.

7. We must often *remember that*, *which* is now become a Proverb, that Bounty has no Bottom.

8. The Time will come, when it will be a Pleasure *to remember these Things*.

9. He *remembered* not only all his *Actions*, but all his Expressions.

10. There is no Time when the wise Man has not a greater Share of Joy than of Pain; for he gratefully *remembers the good Things that are past*, and prudently enjoys the present, in a chearful Expectation of the future.

Potior aut Genitivo, &c.

THE Verb Potior, signifying to obtain or enjoy, governs either a Genitive or an Ablative Case.

1. *With*

1. *With a Genitive Case.*

1. It was the general Opinion throughout the East, that the Jews at this Time, by the Decree of Fate, *should be Masters of the World.*

2. While the City of *Athens* had Power, it had the Reputation also of acting wisely.

2. *With an Ablative Case.*

1. I would not speak ill of an innocent Man, though I was sure thereby *to gain a Kingdom.*

2. We many Times eagerly desire those Things which would undo us, if *we had them.*

3. What labouring Man is not glad that his Work is over? What Mariner is not glad that he has weathered all Storms, and *got to his desired Haven?*

4. They thought it safer, by blocking up the Road, and cutting off all Convoys of Corn, *to obtain a Victory* without Bloodshed.



III. *Verbs governing a Dative Case.*

Omnia Verba regunt, &c.

ALL Verbs govern a Dative Case of that Thing, or Person, to or for which any Thing is procured or acquired, by any Means whatever, and whether the Thing procured be good or bad.

K. 3.

Note;

Note, *If the Verbs be of the Active Voice, they govern an Accusative Case of the Thing, and a Dative of the Person; as, Magnam sibi laudem peperit, He acquired great Praise for himself. If they be of the Passive, or Neuter Voice, a Dative only; as, Nec mihi seritur. Non omnibus dormio.*

1. No Man doth Wrong for the Wrong's Sake, but thereby *to purchase himself* Profit or Pleasure, or Honour, or the like.

2. As for Life and Death, Honour and Dishonour, Riches and Poverty; all these Things *happen unto Men*, both good and bad equally.

3. Let not the Confidence any Man hath of thy Honesty and Goodness, tempt thee *to contrive any Mischief to him*; for the more securely he relies on thy Virtue, the greater Wickedness will it be to do him an Injury.

4. There are no Snares so dangerous as those that are *laid for us*, under the Name of good Offices.

5. No one can be truly happy, who is not always prepared again the worst that can *befall him*.

6. The wise Man *makes his own Fortune*.

7. He hath *acquired for himself* the best Furniture of Life, who hath got Friends.

8. Would you *procure to yourself* an happy Life, know, that all such Things to which Virtue is annexed, are good; and all such, wherein Vice is concerned, are vile and scandalous.

9. What you have done well, my Son, you have *done it for yourself*, not for me.

10. No one can live happily, who respects himself only, and converts all Things to his own Profit;

fit; you must *live for another*, if you would *live for yourself*.

11. I owe a great deal *to the Sun and Moon*, tho' they rise not *for me alone*; and am obliged to the Seasons, and the Almighty Power that governs them, tho' they are not appointed *to do me any particular Honour*.

12. If you would imitate God, do Good even to the ungrateful; for the Sun *rises upon the Wicked*, and the Seas are open to *Pirates*.

13. The Event of Things is in the Hand of God, and Thanks *are due to him*, if we succeed; however, he requires that we should add our own Labour

14. It is nothing to the Purpose how many know your Equity; he that desires his Virtues to be blazed abroad, *labours not for Virtue, but Glory*.

15. What is there great, in that a Man loves himself, indulges himself, and *acquires for himself*? The true Desire of conferring a Benefit rejects the Things, being contented with the Act itself of doing Good.

16. Virtue is the best Kind of Nobility, which every one *procures to himself*, by his own good Morals.

Huic Regulæ appendent, &c.

To this general Rule belong divers Kinds of Verbs.

Imprimis Verba significantia Commodum.

I. **A**LL Verbs signifying Advantage or Disadvantage, Suitableness or Unsuitableness, Good or Harm, (*Lat. commodum, incommodum, nocere,*

noceo, opitulator, patrocinor, medeor, gratulor, gratulator, faveo, parco, indulgeo, &c.) govern a *Dative Case*.

1. I intreat you to *assist him*, in every Instance that you can, without any Inconvenience to yourself, and to receive him into the Number of your Friends.

2. If you *do a Favour to any Man*, merely on your own Account, you are not his Friend, but an Usurer; nor are any Thanks due to him, who does a Kindness only for his own Profit.

3. And this I know he will do, rather to *incommode me*, than to *gratify my Son*.

4. As we suffer an infirm Limb, which might *endanger the whole Body*, to be cut off, so in the Body politic, whatever is pestiferous must be taken off, that the whole may be safe.

5. *He hurts the Innocent*, who *s pares the Guilty*.

6. We must take Care so to direct our Liberality, as to *do our Friends Good*, and hurt Nobody.

7. He is truly a good Man, who does Good to all he can, and *hurts no one*.

8. However pernicious Adulation is, it can only *hurt those* who admires it, and are pleased with it; and thus it happens, that the Man who flatters and idolizes himself, has his Ears most open to Flatterers.

9. The best Way of treating Friends is, not to wait till they ask you, but to *succour them* voluntarily, when their Occasions require it.

10. What is more just than to repel Injuries? And what more honourable than to *succour our Friend*?

11. It

11. It is just *to help the wretched* and afflicted, however they become so.

12. There was a Time when I could have raised the Obscure, and even *protected the Guilty*, though now I cannot *serve* a virtuous and learned *Friend*.

13. The Business of Philosophy is *to cure the Vices* of Men.

14. He took upon him not only *to defend the Man*, but the Crime itself.

15. It is Prudence and Civility *to cure the Malevolent*, rather than to seek Revenge.

16. He that skilfully employs his Tongue to give wholesome Instructions, especially *to heal Differences*, and make Peace, is an incomparable Blessing to the Place where he lives.

17. As Physicians, in curing the whole Body, study *to heal* even the least *Part* that was out of Order; so Philosophy, having removed the principal Sickness of the Mind, if the least Error remains, takes Care to root it out.

18. It is a Reproach to you, to be wise abroad, and to give good Counsel to others, and yet are not able *to help yourself*.

19. *Wish me Joy*, Brother! for I have found the Way to pacify *my* most inveterate Enemy.

20. All good Men returned me Thanks, and *congratulated me* in your Name.

21. He always appeared to me *to favour your Interest*.

22. Tho' I am by no Means disposed to *favour myself more than you*, in Regard to our Friendship, yet, when I compare our respective Actions, I have greater Reason, I think, to be satisfied with *my own* Conduct than with yours.

23. Clemency

23. Clemency is a Virtue which teaches a Man *to be as sparing of another's Blood, as of his own; and not to treat another prodigally or cruelly.*

24. Either a more powerful Person hath *hurt you*, or a weaker, ; if a weaker, *spare him*, ; if a more powerful, *spare yourself.*

25. Never depart from that wholesome Precept, *husband well your Time.*

26. *Spare no Cost or Pains to acquire the Knowledge of Good and Evil,*

27. I esteem that Man the best, and most perfect, who *so pardons others*, as if himself was daily offending, and yet abstains from Faults, as if he never *pardoned any one.*

28. *Forgive others in many Things, yourself in nothing.*

29. 'Tis generous *to forgive an Enemy.*

30. It is easier *to forgive a single Injury*, than the same Injury repeated.

31. It is but just *to forgive small Faults*, and treat great ones with Severity.

32. *Pardon my Unskilfulness and Folly*; now at last I perceive, that I have been blind and thoughtless.

33. Be mindful to keep this sound and wholesome Form of Life, so far only *to indulge the Body*, as may preserve a good State of Health.

34. If I did it with a good Intention, it is but right that you should *pardon me.*

35. As the young Man always behaved himself decently, he greatly *indulged him*, and loved him as his own Son.

36. Wherefore *do I indulge my Grief?* which, when unbridled, finds sufficient Matter in every the least Circumstance.

37. What

37. What Man that delights in Virtue, can *please the People*?

38. Popular Favour is sought by the vilest Artifices; you must level yourself with the Vulgar *to please them*; they will never approve what they do not own.

39. Not to return an Obligation, when in our Power, is base, and *displeases all Men*, for even the Ungrateful complain of Ingratitude.

40. Arts and Shifts, however they promise fair, and much *please those* who practise them, are yet commonly frustrated, and, which is worse, have a sad Ending.

41. Let every Man clothe himself in such sober Attire as *befits his Place and Calling*.

42. If a proud Man be admonished, tho' ever so mildly and lovingly, he looks on it as a Disgrace, and therefore, instead of confessing or amending his Faults, generally *reproaches his Reprover* as an over-busy, or censorious Person.

43. The Crow preys only upon the Dead, but the Flatterer *lies in wait for the Living*.

44. Your Son is a Youth of that promising Turn, that I doubt not but you will train him up in those refined Arts, *which you have always studied* yourself; and more particularly in the Imitation of your exalted Virtues.

Ex his, juvo, lædo, &c.

BUT juvo, lædo, delecto, offendo, *and other Verbs, signifying to help, to hurt, to please, &c. are used with the Accusative Case.*

1. Fortune *helps the Bold*; many a Man loseth his Life, by being too sollicitous to save it.

2. The same Impulse profits not all Animals; Anger *helps Lions*; Fear, *the Stags*; Violence *helps the Hawk*; Flight, *the Doves*.

3. You will greatly oblige me, if you will *assist my Friend*, in every Instance that is consistent with your Dignity.

4. No Good *profits the Possessor*, unless his Mind is prepared against the Loss of it.

5. I had rather other Men should *hurt my Good-Name*, than I *offend my Conscience*.

6. Whatever *hurts the Body or Mind*, makes a Man to be froward.

7. No Man can *hurt us* in the Grave, tho' he be ever so malicious.

8. He was in the right, not to *hurt his Reputation*, by being obnoxious to the least Suspicion.

9. There are some Cases in which we cannot act ourselves, but have Recourse to the Trust of Friends, *which whoever violates*, he disturbs the Society of Mankind, and destroys the common Safeguard of all; for we cannot do all Things of ourselves.

10. Let them say what they will, no Speech can *hurt me*, if it be true, they cannot but speak well of me; if false, my Life and Conduct will disprove them.

11. The

11. The Discourse of a good Man, like a perpetual Spring of wholesome Water, always profits and *delights those* that receive it.

12. If a Tree, nursed up to bear Fruit, *delights the Husbandman*; if a Shepherd takes Pleasure in the Encrease of his Flock; how must it *delight those*, who have tutored a good Understanding, to see what they formed, while tender, grown up to Maturity, and in itself perfect.

13. *I am ever delighting myself* with the Muses, and spend my Time in a literary Way, with a quiet, nay, a joyful and eager Mind.

14. We must take Heed, that while we *are serving some*, we do not offend others; but too often we hurt those we ought not, or those whom we had better let alone; if this is done unwillingly, it betrays Negligence; if knowingly, Presumption.

15. There is such a Levity in most Men, that my Constancy in serving the State does not so much *delight*, as my Glory *offends them*.

16. I expected your Congratulations, and am persuaded you omitted them *for Fear of giving Offence to certain Persons*.

17. If you bear your Afflictions in the Manner I am informed, I have more Reason to *congratulate your Fortitude*, than to sooth your Grief.

18. As Medicine cures the Body, so does Philosophy cure the Mind.

Verba comparandi, &c.

II. *VERBS* of comparing, (*as, comparo, compono, contendo, confero, æquo, æquiparo, &c.*) govern an Accusative Case of the Person,
L or

or Thing compared, and a Dative of that to which it is compared.

1. Happy is the Man, who can justly *compare his own old Age to that of a sprightly successful Courser.*

2. Wisdom is more precious than Rubies, and all the Things thou canst desire, are not worthy to be *compared to her.*

3. Who is there that is not afraid to *compare himself with you?*

4. *Compare yourself with the Wise,* if you desire truly to know your own Merit.

5. It is absurd to *compare divine Things with human.*

6. Can you *compare yourself with my Glory,* said the Fly to the Ant.

7. Never *compare thy Condition with those* thou countest more prosperous than thyself, but rather *with those* whom thou knowest to be unhappy, and then thou wilt find Cause to rejoice in thine own Lot.

8. He was so vain as to *think himself equal to the bravest.*

Interdum verò, Ablativum, &c.

BUT sometimes Verbs of comparing have an Ablative Case after them, with the Preposition cum: And sometimes an Accusative, with the Prepositions ad, or inter.

1. With

1. *With an Ablative Case.*

1. If you must *compare* yourself *with others*, then *compare* yourself *with all Men*, and not *with a few*.

2. The ready Denial of a Kindness is better than a vexatious Delay; as a quick Death is Mercy, when *compared with* a lingering Torment.

3. It is impossible to form a right Judgment of Things, unless we *compare* Man *with Man*, Time *with Time*, and Circumstance *with Circumstance*.

4. If in Friendship what is seemingly profitable *be compared with what is really virtuous*, the Appearance of Utility must be rejected, and Virtue prevail.

5. If you *compare* our longest Life *with Eternity*, it will be found very short.

6. Sublimity and Greatness of Soul, also Politeness, Honesty, and Generosity, are much more agreeable to Nature and Pleasure, than Life, than Riches; to despise these, and if we *compare them with the public Good*, to esteem them as nothing, is the Character of a great and elevated Mind.

7. If we *compare* his Words *with his Actions*, nothing can be inconsistent.

2. *With an Accusative Case.*

1. You are mistaken; this Man, so old, so withered and decrepid, is by no Means *to be compared to that other*, who has a fine Air, and looks like a Gentleman.

2. A Warrior indeed! *Mars* himself would not dare *to compare* his Valour *to yours*.

3. As all Virtue is the Result of these four Qualities, Knowledge, Justice, Magnanimity, and Moderation; so in the Choice of a Duty, those Qualities must necessarily *come in Competition with one another.*

4. *Compare* the Life of each of them *together*, and you will not long doubt to which you should give the Preference.

III. Verba dandi, et reddendi, &c.

VERBS signifying to give, (*as*, do, dono, largior, dedo, tribuo, ministro, suppedito, commodo, præbeo, exhibeo, &c.) *Also Verbs* to restore, (*as*, reddo, restituo, refero, repono, &c. *add. to the Accusative of the Thing* (given or restored) *a Dative of the Person* (to whom it is given, &c.)

I. GIVING.

1. God hath *given Men* Abilities, not only for their own Use, but for the Advantages and Benefit of others.

2. Shall I call him liberal that *gives to himself* only; or good-natured that pardons himself; or him pitiful, that is affected only with his own Misfortunes?

3. He but late gives a Favour, who *gives to one that asks it.*

4. Fortune often *gives her Gifts to the unworthy.*

5. It is a difficult Thing to *impose upon an old Man.*

6. Nothing is so popular as Peace, in which not only they *to whom God hath given* Sensibility, but even the Houses and Fields seem to rejoice.

7. If any God would *offer me*, at this Age, to be a Child again, and cry in the Cradle, I would reject

eject it; for I should be unwilling to begin anew the Race I have finished, and be set back to the starting Post, just as I have run round the Course.

8. Lay aside these frivolous Excuses; I have not got enough yet, when I have, *I will give myself up entirely to Philosophy*. First seek this, and you will want nothing more.

9. According as Affairs go with us, we are all either proud or humble.

10. When he heard of his Son's Death, he gave up his Mind to Sorrow; for he was a good Boy, and always attentive to his Preceptor.

11. Envy, which is the Canker of Honour, is best extinguished by attributing a Man's Successes rather to Divine Providence and Felicity, than to his own Qualifications and Virtues.

12. I attribute as much to your Judgment, as to my own, when I say, that I am persuaded that the World will approve whatever Measures we shall agree upon.

13. Nature asks but little, and a wise Man will accommodate himself to Nature.

14. He that lends an attentive Ear to wholesome Reproof, and is obedient to it, is to be numbered among the Wise, and shall be able at last to give good Instructions to others.

15. Lend not to him that is mightier than thyself; but if thou dost lend, count it lost.

16. If you would lend me your Hand, I should be obliged to you.

17. If I go on to supply my Son in his Extravagancies, I must be a Slave all my Life-time. This gives me great Trouble.

18. The Palm Tree, with its spreading Branches, afforded them, as they were drinking, a delightful
Shade,

Shade. *And in their Return Home the Moon gave them Light.*

19. Such was his Conversation, he was never uneasy, but *gave himself up to his Companions*; he closed with their Humours, thwarted no one, nor set himself up above them; and surely this is the Way to get Reputation and Friends without Envy.

2. RESTORING, or RETURNING.

1. It is barbarous *to return Injuries to those*, from whom we have received Kindness: and quite unnatural *to return Evil to him*, from whom we have received nothing but Good.

2. *I returned my Master the Book* he lent me; though Books delight me very much, I ought to *restore them to the Owner*.

3. When we die, the Body *is returned to the Earth*, and the Soul ascends into Heaven.

4. Remember to *give me this again* when I shall demand it.

5. I am forced to take these Affronts, whilst I am endeavouring *to help you to the Treasure* you had lost, and *to restore it to you*.

6. I have not slept one Wink this Night, while I was considering *how to restore your Son to you*.

7. It is an easy Thing *to return a Favour to your Benefactor*, if you are covetous, without Expence; if lazy, without Trouble. He that accepts a Benefit willingly and thankfully, at the very Time he is obliged, hath returned it.

8. Should not I have *returned him the Money*? No; nor should you have bought any Thing of him, or sold any Thing to him, thereby to encourage his Profuseness.

9. They

9. They who honour an unworthy Person seem foolish; but they who *return* not the like to those who have deserved well of them, incur the Suspicion of a bad Heart.

10. I beg you will not ask me why I undertook his Defence, lest hereafter I should retort the Question upon you.

IV. Verba promittendi, &c.

VERBS signifying to promise, (*as, promitto, polliceor, spondeo, &c.*) or to pay (*as, solvo, exsolvo, pendo, numero, &c.*) require a Dative Case of the Person, with an Accusative of the Thing promised, &c.

I. PROMISING.

1. I cannot *promise* you Success in your Design, but I *promise* you my Help towards the Accomplishment of it.

2. They *promise* themselves many Things in vain, who are led by Hopes.

3. Who can *promise* the Sower a Crop; the Sailor his Haven; or the Soldier his Victory? The Event of all Things are uncertain; we go, however, where Probability leads us, and herein follow Reason, not Certainty.

4. These are what Philosophy *promiseth* her Pupils, common Sense, Humanity, and the social Virtues.

5. How ridiculous is it to *promise* ourselves a long Life, when we are not certain of to-morrow: How great Folly is it to stretch out and enlarge
our

our distant Hopes, saying, I will buy, I will build! Believe me, all Things are doubtful and uncertain to the most happy: No one ought to *promise himself* any Thing to come.

6. Before my Arrival, *he was* very liberal in his *Promises* to all your *Dépendants*,

7. This *I promise you*, and for this *I answer to my Country*, that, provided I myself have given Satisfaction to the State, his Conduct shall never be different from mine.

8. What I before *promised you*, that I again avow, and take upon me to make good, when Opportunity shall serve.

9. If Fortune does not deceive me, *I promise you* speedily to terminate this Business to your Satisfaction.

2. PAYING.

1. It is agreeable to Prudence, as well as Nature, to *pay* that Honour to your Parents, that you expect your Children should *pay to you*.

2. It is very ungenerous, and the worst of Usury, in a Man of Affluence to force a poor Man, when he hath discharged the whole Debt, to *pay him* an extravagant Interest.

3. *He paid* as much to the Tything-Men as he was ordered to pay.

4. Such was the Tax they *paid the King*.

5. For three Years *he paid his Soldiers* their Wages from Contributions raised in the Cities of his Enemy.

V. Verba imperandi, &c.

V E R B S signifying to command, (as, impero, præcipio, dominor, edico, &c.) or to tell, shew, or signify, (as, nuncio, dico, narro, declaro, explico, monstro, significo, &c.) govern a *Dative Case of the Person*, and an *Accusative of the Thing*, if they be transitive.

I. COMMANDING.

1. We must take Care that Reason governs that Part of the Mind which ought to obey. But how, you will say, must it govern it? Why, as a Master governs his Servants, a General his Soldiers, a Parent his Son.

2. He best knows how to rule over his Inferiors, who hath first learned how to obey his Superiors.

3. A vile Slave is intolerably insolent, when he can wantonly domineer over the greatest Persons.

4. He is a Slave, who cannot command his own Desires.

5. It is easier for a Man to govern all other Creatures, than to govern Men.

6. When we are charged to command ourselves, we are charged to take Care that Reason may restrain Temerity.

7. How blind and mistaken are they, who desire to extend their Dominion beyond the Seas, and by the Help of their Soldiers to add Provinces to Provinces, being ignorant at the same Time, that to command themselves, is the greatest Empire in the World.

8. When

8. When Men are united in the Bonds of Affection, *they will be, first, the Masters of those Passions* to which others are Slaves, and then they feel a Joy in the Practice of Justice and Honesty.

9. Temperance is a Virtue, which *commands the Affections* in Regard to Pleasures; some she utterly detests and drives from her; others she dispenses with, and never pursues them for Pleasure's Sake only.

10. According to my Abilities, *I give my Fellow-Servants Instructions* after the same Manner.

11. At that Time Rome was *Mistress of the whole World.*

12. I shall go in myself, and *strictly charge the Servants*, that they suffer no one to carry the Child away.

2. SHEWING, or TELLING.

1. Tradesmen will not *shew* their faulty Wares to Men of Skill.

2. Philosophy prompts us to relieve the Prisoner, the Infirm, the Necessitous; *to shew the Ignorant* their Errors, and rectify their Affections.

3. Nothing can be more just, than *to shew the Way to the Wandering Traveller.*

4. He *explained to me* all the difficult Passages of that Author.

5. I think it proper not only *to intimate to you*, but to declare positively, that nothing can be more grateful to me than your Letters.

6. Flatterers find no Acceptance with good Princes; he is more acceptable to them, who deals sincerely, and *tells them* the Truth.

7. *I will say to myself, "What is it that I labour, sweat, and am so solicitous for?" when it is but very little that I want, and it will not be long that I shall need any Thing.*

8. *Say not to thy Neighbour, "Go, and come again to-morrow;" when it is in your Power to serve him to day.*

9. A Farmer, be he ever so old, will readily answer one that asks him, "For whose Sake he plants?" For the Sake of the immortal Gods, that as I received those Blessings from my Ancestors, I may transmit them to Posterity.

10. *He saluted me in your Name.*

11. He that reminds a Man of a Benefit, demands it again; nor must *we tell others* of it; he that hath conferred a Benefit must be silent; let him speak of it, who hath received it.

12. Such is my Advice, and if *you tell it to the Wise and Good*, I doubt not but they will approve of it.

13. *Be sure you tell him the whole Story from the Beginning to the End.*

14. Having so long possessed a Friendship for you, I cannot but *acquaint you with* my Sentiments, concerning your Affairs.

15. *He gives himself a Denial, who asks an Impossibility.*

Excipe rego, gubernò, &c.

EXcept rego and gubernò, which have an Accusative Case after them; also moderor, and tempero; which Verbs, as in the Examples given in the Syntax, have either an Accusative or a Dative Case of the Person, or Thing governed.

I. Rego,

I. Rego, Gubernō.

1. *With an Accusative Case.*

1. Happy are the People, whom their *King governs* with Justice and Moderation.

2. I return you my most humble Thanks, that amidst so many important Affairs, you have been pleased to *direct me* in such Things, as were offered to your Consideration.

3. You are not apt to mistake ; but if you do, *I can set you right.*

4. I exhort you, that you would direct and *govern all Things* by your own Wisdom, and not suffer yourself to be led away by the Advice of others.

5. Providence *will order every thing* for the best.

II. Moderor, 'Tempero.

1. *With a Dative Case.*

1. It requires no mean Capacity, tho' it be not perfect Wisdom, to be able to *govern your Mind* and *Voice*, when you are provoked.

2. Wine is not wont to *govern Men*, but Men *Wine* ; such indeed as are of a good Disposition ; but such as are of a bad one, will be the same, were they to drink nothing but Water.

3. We cannot pay too much Respect to those who seasonably *correct our Age.*

4. I cannot *command myself*, so as not to exhibit one Example of Antiquity.

5. He was so passionate, *he had* no Command over his *Tongue.*

2. *With*

2. *With an Accusative Case.*

1. I will *govern my Life* and my Thoughts, as if all Men were to read the one, and see the other.

2. It is an idle Thing to pretend that we cannot *govern our Anger*.

3. They, who in the general Course of their Lives, *govern themselves* by no Rule, are ridiculous, when they pretend Conscience in any Thing.

4. None find it more difficult than a King, especially in the Heat of his Youth, to *bride his Wrath*.

5. In every Thing *rule but thyself*, and thou shalt be at Ease.

6. The Wind and the Weather *direct all rural Affairs*.

7. As no Animal, be it wild or tame, obeys Reason, (for it is the Nature of them to be deaf to Persuasion) so the Passions, unless you can *govern them* thoroughly; will not be persuaded; they will not hear you, however weak they are in Degree.

8. The Access and Recess of the Sun *orders the Measure* of Heat and Cold.

9. He is a good Governor, who *moderates his Power* with Clemency.

VI. Verba fidendi Dativum, &c.

VERBS signifying to trust or believe, (as, fido, confido, committo, mando, credo, &c.) *govern a Dative Case of the Person, and an Accusative of the Thing trusted, &c.*

1. He is happy, and generally prospers in his Designs, who *confides* more in *Providence*, than in his own Skill and Industry.

2. Nothing is carried on in the Affairs of Mortals, without the Providence of God; we must *trust* therefore more to the *Divine Favour*, than to the Counsels, or Strength of Man.

3. Have you supplied the young Man who was *trusted* to your *Care* with Money? Then you have ruined him; 'tis no less than giving him a Sword to destroy himself.

4. You have obliged me by your Reproaches to *trust* that to you, which was *committed* to my *Faithfulness* and *Taciturnity*; and to disclose that to you, which I was forbid to tell to any one.

5. A prudent Man scarce *trusts himself*, much less another.

6. Notwithstanding his Adversaries were so powerful, *he trusted* to *himself*, and his own Virtues.

7. Our Confidence in honest and good Men arises from that we have not the least Suspicion of Fraud and Injury, and therefore we think our Persons, our Fortunes, and Families, are safely and properly *to be trusted* to them.

8. 'Tis more adviseable not to *commit* yourself to *Danger*, than when in *Danger* to study how to extricate yourself.

9. Do you think I will *trust* my Fortunes to a worthless *Servant*?

10. Commit nothing but what you can *trust* an *Enemy* with.

11. When once Fortune has prevailed with Men to *commit* themselves entirely to her, she generally

nerally makes them more greedy of Power, than capable of it.

12. If you would have any Thing done as it should be, *trust it to this Man.*

13. *I recommend the whole of this Affair to your Sagacity.*

14. From all my Distresses this Good has arisen, that *I have reduced into Writing*, Matters which were not sufficiently known to our Times, and yet are most worthy our Attention.

15. Do not much *believe them* that seem to despise Riches; for when they despair of them they despise them, and none are more close-fisted when they get them.

16. It is dangerous for a Man too suddenly, or too easily *to believe himself*; therefore let us examine, watch, and inspect our own Hearts; for we ourselves are our greatest Flatterers.

17. He that easily *credits an ill Report* of his Neighbour, is almost as faulty as the first Inventor of it.

18. It is equally a Fault *to believe all Men*, and *to believe none*; but the former I would call a more generous Fault, the latter a more safe one.

19. It is ridiculous to *give more Credit to one* who hath heard a Thing, than *to him* who saw it.

20. If a Man hath but once perjured himself, let him afterwards swear by as many Gods as he will, we ought not *to believe him.*

21. I could not reflect upon the Treatment we have both received, without thinking it proper to exhort you well to consider for the future, *whom you trust*, and whom to beware of.

22. Nothing can be more base, than to deceive

the Man who *hath entrusted you with* both his Fortune and Reputation.

23. No one *trust another*, unless he thinks him faithful : It is the Part of a consummate Villain, to deceive those, who had not been hurt, unless they had *trusted him*.

24. When Men seem to speak more earnestly on the Account of some Advantage, it is not convenient *to believe them*.

25. A Friend should neither be pleased with the Pursuit of, nor easy *to believe a Calumny*.

VII. Verba obsequendi, &c.

VERBS *signifying to obey, yield to, or comply with, (as, obsequor, obedio, pareo, cedo, morigeror, servio, &c.) or the contrary Verbs (as repugno, resisto, contradico, &c.) require the Noun following, whether it be the Person or Thing, to be put in the Dative Case.*

I. OBEYING.

1. Whom Men believe to be more prudent in consulting for their Good than themselves, *him* they will chearfully *obey*.

2. Nothing can be more safe, nothing more commendable, than *to obey*, and *submit to the Will of God*.

3. It has been ever deemed a Part of Wisdom, *to yield to the Circumstances of the Times*, that is, *to comply with Necessity*.

4. The Body ought to be kept in such Action and Order, as that it may be always ready *to obey the Dictates of Reason and Wisdom in the Execution*

tion of Business, and in persevering under Hardships.

5. Even Robbers have their Laws, *which they obey* and observe.

6. Bears and Lions, by good Usage, will be brought *to fawn upon* their Masters.

7. Even Anger will *yield to a Gift*; nay, a rich Present, prudently placed, will extinguish that Wrath, which was thought implacable.

8. He that rebukes a Man for his Faults may perhaps displease him; but when he considers he could have no other End in it but his Good, he will think himself more obliged to him, than to one who *humours him* in every Thing.

9. The Drunkard thinks him his Friend that will keep him Company, and the proud Man him that will *flatter him*.

10. We can never sufficiently admire Philosophy, *which* if a Man obey, he may pass every Stage of Life without Trouble.

11. Let us *give Way to wise Men*, and not squabble with Fools.

12. If we would deny ourselves sometimes in unnecessary Desires, even when it is in our Power *to humour ourselves*, and *gratify our Desires*, it would be of excellent Use.

13. He that *gratifies any Man* with that which is rather to his Detriment than to his Benefit, is so far from deserving to be called liberal, that he is to be accounted the most pernicious of Flatterers.

14. We must take Care not to look upon Things unknown as known, and too hastily *assent to them*; we must not *assent to any Thing* rashly nor arrogantly.

15. Ye were free at Home, and if Servitude be your Lot here, your best Way will be *to submit to it.*

16. As the adding Weight to a Scale necessarily depresses that Scale in a Balance, so the Mind necessarily *yields to what* is self-evident.

17. No Man can *serve Pleasures* and Virtue at the same Time.

18. There are some Men who will bear any Thing, and *be Slaves to any Man*, if they can thereby compass what they desire.

19. There are certainly no greater Slaves than they who *serve Anger.*

20. If your Mind gets the better of you, you *serve that*, and not yourself; they are better Men who conquer the Will, than those whom the Will conquers.

21. It is sometimes necessary *to comply with the Times*, as not to lose an Opportunity when given.

22. He is to be accounted free, who *is a Slave to no Vice.*

23. It is not right for the Elder *to serve the Younger.*

24. I pray you *take Care of your Health*, and use not too violent Exercise, when you have the Liberty to play.

2. RESISTING.

1. He that *resists* his own evil *Inclinations*, is more worthy of Laurel, than the Captain, who conquers a stubborn Enemy.

2. The Virtue of the Mind is of greater Force than Strength of Body; for a whole City of
mighty

mighty Men are not able *to resist* a wise and pious Commander.

3. As you are so far superior to me in Prudence and Wisdom, I shall not pretend to *gain say your Opinion*.

4. Do nothing that *is repugnant* either to Honour or Conscience.

5. I thought it in vain *to oppose* so powerful a Man, either in Word or Deed.

6. Let me intreat you to remember that you are a Man ; to support with Resolution such Accidents as no Prudence can prevent, and for which no Mortal is answerable ; and *to bear up against the Power of Fortune, and the Pangs of Grief*.

7. It is much easier *to prevent* ill Habits, than to master them.

8. *Strive* not peremptorily with a Superior in Discourse, tho' his Opinion differs from yours.

9. Philosophy teaches to act, not to speak ; and requires that every one should so live according to the Law prescribed, that their Works may not *differ from their Words*.

10. As Deceit is in all Respects execrable ; so *it is particularly repugnant to Friendship* ; because it abolishes Truth, without which Friendship must lose its Name.

VIII. Verba minandi, &c.

VERBS that signify to threaten, (as, minor, minitor, interminor) or to be angry with, (as, irascor, succenseo) govern a Dative Case.

Note, The former govern a Dative of the Person, and an Accusative of the Thing threatened, &c.

I. THREAT-

I. THREATENING.

1. Tho a Tyrant *threatens you with Death*, yet dare to be just; you ~~must~~ die once, and you can die but once.

2. God *threatens Kings*, Kings *threaten Lords*, and Lords *threaten us*; he that is a Tyrant over one Man, is a Slave to another.

3. It is scarce human *to threaten Friends*.

4. They who proudly *threaten others*, either fancy themselves Gods, or do not think that what they *threaten to others* may fall upon themselves.

5. My House being on a Fire *threatens* a Conflagration *to the whole City*.

6. The Example of an Injury unpunished, *threatens* the same *to all Men*; for if it is permitted to injure any one without Punishment, who can be safe from the Violence of the Wicked?

7. Such an Enemy is he to his Country, that he now *threatens it* with Fire and Sword.

8. The old Gentlemen took me aside, and *threatens* both *you* and *me* with Elm Rods.

2. BEING ANGRY.

1. Melancholy Men seem *to be angry*, not only *with others*, but *with themselves*.

2. Some Men throw away their Money, as if *they were angry with it*; which is commonly the Error of weak Minds and large Fortunes.

3. The Prodigal Man sometimes counterfeits the Liberal; but there is a great Difference between knowing how to give, and not knowing how to keep Money: I do not call him liberal,
who

who is angry with his Money, and therefore does not give, but throws it away.

4. Anger does not always rise from an Injury, nor a Desire of Punishment, for *we are* sometimes angry, not with those who have hurt us; but with those who are about to hurt us; and the most weak are oftentimes angry at the strongest, whom they cannot hope to punish.

5. The Wrath of a King strikes Terror into him with whom he is offended, as if the Sentence of Death was pronounced against him.

6. Amongst a free People, whose Laws have no Respect to Persons, a Smoothness of Temper is necessary, lest we should fall into an idle, disagreeable Peevishness, by being ruffled at impertinent Addresses, or unreasonable Petitions.

7. In this Matter indeed there is no Reason to be angry with the young Man.

IX. Sum cum compositis, &c.

SUM with its Compounds (absum, adsum, desum, insum, intersum, obsum, præsum, prosum, subsum, supersum) all, except possum, require a Dative Case.

1. Quit all Things, rather than forsake the Precepts of Wisdom; love them sincerely, and they will be a stronger Guard than Money can procure thee.

2. A Wall is a Defence of a City, but the Courage of the Inhabitants is the strongest Bulwark.

3. Good Men may be in Contempt for a Time;
but

but in the End they shall be accounted the only wise Men.

4. I recommend all my Affairs to your Care and Protection, but particularly my Son, for he *is* my principal Concern.

5. They followed him with their Families and their Cattle; for this *was* their Money.

6. As it never can *be well with the Wicked*, the Foolish, or Indolent, so no Man can be wretched who is brave, wise and virtuous.

7. *Let no one be displeased at my saying*, Things have not gone so well with us this Summer, as we could wish.

8. Whenever I hear my Friend reproached, I should be ashamed *not to defend him*.

9. Many in their Prosperity forget their Friends, who, to their Loss and Hazard, *stood by them* in Adversity.

10. Refuse not to *stand by a Friend* in his Danger.

11. Wonder not that you see me *defend him* in this Cause, tho' in other Respects I have thought him blameable.

12. Behold! *a Present* from your Father.

13. He is a Man, *who wants Money*, but he scarce deserves the Name, *who wants Erudition*.

14. He that sees his Neighbour possess somewhat which *is wanting to himself*, is apt to think how happy he should be, if he was in that Man's Condition, and in the mean Time, never thinks of enjoying his own, which perhaps may in many Respects be happier than that of his Neighbour, which he so much admires.

15. No Man can be properly said to be miserable, who *is not wanting to himself*.

16. Few

16. Few Things *are wanting to Prosperity; to Avarice all Things.*

17. The whole of my Ambition is, *not to be wanting, either in Advice or Assistance to my Friends, or even to those whom I have no Reason to rank in that Number.*

18. *There is so wonderful a Grace and Authority in Virtue, that even the worst of Men approve of it, and desire to be accounted virtuous themselves.*

19. A clear Understanding, and right Judgment of Things, gives perpetual Comfort and Satisfaction to him *in whom it is.*

20. *Men ought certainly to have more Courage.*

21. *In Justice is the greatest Splendor of Virtue, from which Men are stiled good, whose principal Duty is to injure no one.*

22. A tender-hearted Man *hates to be present at any cruel Action.*

23. He was so great a Lover of his Country, of such Integrity and inflexible Constancy, that even when he had the Gout, he *attended to every Business, which he thought was of Service to the State.*

24. Fortune *cannot do much Harm to the Man, who puts a stronger Confidence in Virtue, than in accidental Causes.*

25. *Glory has been prejudicial to many.*

26. In the Case of Liberality, it should be our first Care, that what we give *may not be to the Disadvantage of the Receiver, or any other Person, and that it may not be above our Circumstances.*

27. He was not only present, but *had the chief Management in those Affairs; nor did he omit any Thing,*

Thing, that might be expected from a judicious, vigilant, and affectionate Friend.

28. Hither ought all Things to be referred by those who *preside over others*, that they who are in Subjection to them may be as happy as possible ; and it is the Part, not only of him who *rules over his Companions* and Fellow-citizens, but of him also, who is *Master of Slaves* and Cattle, to be subservient to the Interest and Benefit of all *over whom he presides*.

29. It were to be wished, that all who *preside in Government*, were like the Laws, which, in punishing, are directed not by Resentment, but by Equity.

30. Strength of Body, accompanied with Prudence, is very profitable ; but without that, it *does more Harm than Good to those very Persons that have it*.

31. Fortifications *profit a City* nothing, unless brave Men defend it.

32. The Discourse and Exhortations of my Friends served me instead of Medicine ; such honest Comforts are the best of Remedies, for whatever raises the Spirits *does Good to the Body*.

33. It is better *to profit the Bad*, on the Account of the Good, than *to be wanting to the Good*, on Account of the Bad, when they cannot be separated : Such is the Way of Divine Providence.

34. Beams made of Fir *supported the Roof*.

35. You may know that a Sense of Goodness still *subsists in the Minds* of the most corrupt Men ; and that Men, however negligent, are not quite void of Shame ; for almost all dissemble their Crimes, and when they have succeeded, they enjoy

joy indeed the Fruits of their Actions, but at the same Time endeavour to conceal the Actions themselves.

36. *He excelled his Ancestors in Learning.*

37. They who are unwilling, or, are not able to manage their own Affairs, must act by others.

38. He was so broken by Calamity, that nothing remained to him of his former Dignity.

Dativum ferme regunt, &c.

V E R B S compounded with these Adverbs *benè*, *satis*, *malè*; or with these Prepositions, *præ*, *ad*, *con*, *sub*, *ante*, *post*, *ob*, *in*, *inter*, *super*, generally govern a Dative Case.

1. *Benè.*

1. *Do good to good Men, for a Kindness laid up with a good Man is a Treasure.*

2. *He is good, who doth good to others.*

3. *I have learned to lose as little of my Kindness as possible; for I will do no Man good against his Will.*

4. *Nothing can be more provoking, than to be treated ill by those, to whom we have been great Benefactors.*

5. *To act well for our Country is a noble Thing; and to speak well of it is by no Means absurd.*

6. *If you have done good to a Friend, repent not that you have done it; for you ought to be ashamed, if you had not done it.*

2. Satis.

1. Knowledge is infinite ; and it is impossible thoroughly to *satisfy the Appetite* in great and generous Minds.

2. Man was never made for Levity and Pleasure, but rather for grave and weighty Studies ; not that we are debarred the Enjoyment of Diversions, provided that we use them moderately, when *we have discharged* our serious and more important Business.

3. When I found that he would not deign to *give me Satisfaction*, I determined to apply to his Friends.

4. I beg you would consider of some Means to *satisfy him, who*, you are sensible, I am very desirous *should first be satisfied*.

5. So great are the Obligations you have laid upon me, that I find it much easier to *satisfy the World than myself*, in making a Return.

3. Malè.

1. *Speak ill of no one* ; and it becometh you no more to hear Calumnies than to report them.

2. Before you *speak ill of any Man*, consider whether he hath not obliged you by some real Kindness, and then it is a bad Return to *speak ill of him, who hath done you good*.

3. It is manifest, they who indiscriminately *speak ill of all Men*, do it from a Fault of Nature, not from the Merit of those *whom they abuse*.

4. It is dangerous for that Man to *reproach another,*

other, when the same, or the like, or the contrary, or a worse Crime, *may be objected to himself*.

5. Take Care, you know not *what Sort of Men you are reviling*.

6. Who is there that cannot *reproach one of that Age*, if he is so inclined?

7. Some Men lye out of Malice, *to injure others*; some out of Covetousness, to defraud their Neighbour; and some out of Fear, to avoid Danger, or hide a Fault.

8. Think not that you make me amends by Words, when in Fact *you have treated me so ill*.

4. Præ.

1. You must *prefer* useful Things *to pleasant*, when both cannot be obtained.

2. A Man ought *to prefer* the Safety of the Common-wealth, *to his own Advantage*.

3. A good Reputation *is better than* Money.

4. It is difficult, when a Man desires *to excel others*, to preserve the Equanimity, which is the Characteristic of Justice.

5. The Eyes *outshine the whole Body*; nor is there any Virtue without Prudence.

6. It becomes those, who *have the Command of others*, or who *excel* them in Abilities, not to lead an inactive Life, but chearfully to undertake whatever may advance the public Good.

7. Those Men, who have any Desire *to excel other Animals*, must make it their principal Care, not to pass their Lives in Silence and Obscurity.

8. The first Step to the right worshipping of God, is to believe that God is; and next, to ascribe unto him all Majesty and all Goodness; to

know likewise, that it is he who *presides over the World*, and governs the Universe by his Power; who hath taken Mankind in general under his Protection, and on some is pleased to bestow particular Favours.

9. He made him Governor of the *Maritime Coasts*.

10. Every Man's Love generally outruns his *Wishes*.

11. The Masters go before the *Scholars*.

12. He hath done more for me than my Parents.

5. Ad.

1. He gave him good Counsel, if he would but have followed it.

2. My House lies contiguous to the *River Thames*.

3. When he drew near the Gates, Destruction approached the *City*.

4. Few Men are so happy in their Death, but that some of those who stand by them, when they die, will be ready to rejoice.

5. I call him ungrateful, who sits by a sick Man only because he is going to make his Will.

6. No wonder he stuck so close to him, when he coveted to be his Heir.

7. It is not of less Consequence, what Masters you apply yourself to, than of what Parents you are born.

8. There cannot be a greater Pleasure than that of Mariners, when they bring the Ship to Land: To some of them it could not be greater, if the Land they came to were to be their own.

6. Con.

6. Con.

1. I think this in no Case can *happen to a Man of Resolution*, to be under a Necessity of failing in any Point of Duty.

2. *He that has got enough*, let him ask no more.

3. Some Men are but little *consistent with themselves* in contrary Matters; they severely despise Pleasure, yet in Pain are quite effeminate; they neglect Glory; but are quite cast down at Infamy.

4. The most worthless live by the Favour of Nature, but to die with Honour happens *to those who are endued with Virtue*.

5. True Praise *is oftentimes the Lot of an humble Man*.

6. No one's Genius can become so conspicuous immediately, as to gain Reputation, unless *it has the good Fortune to have a Subject, and Opportunity, together with a Friend, to recommend and encourage it*.

7. Sub.

1. The Fables of *Æsop* generally *succeed the Fables of the Nurse*.

2. Check a rising Passion, and *add no Fuel thereto*, by entertaining Thoughts that may encrease it.

3. A good Man *helps even the Wicked* in Necessity, for his Duty is owing, if not to the Merit of the Person relieved, yet certainly to Nature.

4. It behoves not a Man *to yield to any Perturbation of Mind, or to Fortune*.

5. He is as poor, *whom* what he hath does not *satisfy*, as he that hath nothing : But if your Estate be not sufficient for you, see that by Frugality you make yourself sufficient to your Estate.

6. It is the highest Duty to *succour our Parents* in their old Age.

8. Ante.

1. It is the Opinion of the wisest of Men, that we must *prefer* a good Name to *precious Ointment*.

2. The Virtues of the Mind *are* most deservedly *preferred to the Virtues* of the Body ; and those that are voluntary to those that are involuntary ; the former are properly termed Virtues, and are most excellent, because they arise from Reason, than which there is nothing more divine in Man.

3. 'Tis a commendable Ambition, for a Man to think, that he ought principally to labour, that in what only Thing Men *excel Beasts*, he may *excel Men* themselves.

9. Post.

1. It shews a sordid Mind, to *set less by Honour than Wealth*.

2. Dost thou wonder, seeing thou *valuest* all Things *less than Money*, that Nobody loves thee ?

10. Ob.

1. Youth *creeps upon Children* ; old Age *upon Youth*.

2. No

2. No Power can *resist the Detestation* of many.
3. We must in such wise avoid Dangers, as not to appear weak or cowardly ; nor on the other Hand *thrust ourselves into unnecessary Hazards*.
4. Many displeasing Things *are met with by him* that lives long.
5. They do not easily advance themselves in Life, *whose Virtues the Narrowness of their Circumstances gives a Check to*.
6. They who *detract from another's Praise*, rather betray their own Discreetness, than detect another's Morals ; and they, who either praise a Man for Actions not very justifiable, or condemn the praise-worthy, only shew their own Folly and perverse Judgment.

II. In.

1. I had rather my Enemies should *envy me*, than *I them*.
2. It is the Way of the Vulgar *to envy the Condition of another*, and bewail their own.
3. It is better to imitate good Men, than *to envy them*.
4. *I envy no others* the Benefits I want myself ; on the contrary, I feel a most sensible Pleasure in seeing my Friends enjoy those Advantages which Fate denies me.
5. Such Terror *hangs over all* whose Minds deviate from Reason.
6. I do not advise you to be always *poring over a Book*, or your Writing Desk ; some Relaxation must be given to the Mind, yet not so as to dissipate and enfeeble it, but only to refresh it.

12. Inter.

12. Inter.

1. How much one Man excels another ! how much a wise Man *differs from a Fool !*
2. God in all Places, and at all Times, *is amongst us, and is present to our Minds and Thoughts.*

13. Super.

1. *He outlived his Glory thirty Years.*
2. A Fever is dangerous that *comes upon a Wound*, tho' it be a slight one.

Non pauca ex his, &c.

MANY Verbs compounded with these Prepositions govern other Cases; some an Accusative; some an Ablative, with, or without a Preposition. (See the Rules, Præpositio in Compositione, &c. and Verba composita, &c.)

1. He took Care that no Force should *assault the City.*
2. When *he came to the Place*, he resigned his Commission: Fear *invaded his Mind.*
3. The Mariner rejoiceth, when *he arrives at the desired Haven.*
4. I wrote you Word what I thought *conducive to your Interest.*
5. If you desire to *excel others* in Honour, you must excel in Virtue.
6. Those Men are held in Admiration, who are thought to *excel others* in Virtue, and to be
free

free from every Disgrace, as well as every Failing, to which others are so liable to yield.

7. We ought to reverence the Man, who goes before us in Age, as a Superior.

8. Unless, Cryer, you bawl aloud, Hunger will be your Portion.

9. He had no House to shelter him from the Rain.

10. He wept when the Image of his dear Father came into his Mind.

11. The Sound of my Father's Voice reaches my Ear.

12. He opposed me by the most shameful and public Bribery.

13. From his Youth he insulted many a good Man.

14. Scoff not at Virtue with proud Words.

15. He seemed to envy my good Nature.

16. I had rather hear one continued Discourse, and therefore will not interrupt you.

17. They affect us with a kind of Admiration, who are thought to go before others in Virtue.

Est pro habeo, &c.

THE Verb *sum*, in making Latin, may often be used for *habeo*, and then the Word that seems to be the Nominative Case shall be the Dative governed of *sum*; and the Word that seems to be the Accusative, shall be the Nominative. As in the Rule; *Est mihi Pater*, I have a Father, i. e. a Father is to me.

1. The Diligence of the Ants is the more remarkable, because *they have none* to lead and direct them, as Mankind have.

2. He is a good for nothing *Parasite, who has Money at Home.*

3. *What I have* I desire the same for all my Friends.

4. Let us endeavour to bear patiently whatever afflicts the Body, and say to Fortune, *you have now a Man to deal with*, look out elsewhere for one you can conquer.

5. Alas ! how great is my Poverty ; yet this one Thing I have always taken Care of, that *I may have Credit.*

6. When a *Man has Credit*, he can easily find Money : So long as I preserve my Reputation, I shall be rich enough.

Note, *If sum be made by the Infinitive Mood, the Nominative Case, according to this Rule, shall be turned into the Accusative.*

1. The covetous Man never thinks *he has Wealth* enough, and therefore can never be content.

2. Huic simile est suppetit, &c.

THE Verb suppetit hath the like Construction ; and is thus used for habeo.

1. He that eagerly seeks Praise is not at all Master of himself ; but he must suit his Actions to that End, and enslave himself to every one *that has but a Tongue* to commend him.

2. If

2. If *thou hast Plenty* enough to give, be bountiful towards the Poor.
3. The sure Way for a Man to avoid the Disgrace and Injustice of not paying what he owes, is never to borrow more than he knows *he has Means* to repay.
4. Boldness is dangerous, where *the Spirits have not sufficient Strength*.
5. I wish your Deeds *may be answerable to your Words*.

3. Sum cum multis aliis, &c.

THE Verb *sum*, with many other, (as, *do, tribuo, duco, habeo, verito, &c.*) may have two Dative Cases, one of the Person, another of the Thing; and if they be Active, they have an Accusative Case at the same Time.

1. A truly religious, just, and charitable Man, is a *Blessing to all about him*.
2. Happy are the Parents who live so, as their Virtue *may be a Pattern to their Children*.
3. A Child, when advanced to Dignity, or Wealth, *must not think it a Disparagement to him*, to look on his Parents that remain in a low Condition.
4. Fortune *is ever assistant to Fortune*.
5. Covetousness *is a great Evil to Mankind*.
6. Clemency is so to be tempered, as not to be *our Destruction*.
7. As Desperation *is the greatest and most destructive Evil to the Person* afflicted with it; so is it most grievous and intolerable to the State.

8. *It*

8. *It is not of less Concern to a good Man, what the State will be after his Death than at present.*

9. *Cruelty is an Abomination to all, as Piety and Clemency are their Delight.*

10. The best Inheritance a Parent can leave a Child, is the Example of a virtuous and noble Conduct, *which to be a Disgrace to, ought to be deemed Wickedness and Impiety.*

11. A generous Disposition, if it follows good Instruction, *may be a Blessing to the Country*; but if it degenerates into Vice, may do a great deal of Mischief.

12. That cannot but *be of Service to my Enemies, which is of Disservice to me.*

13. I recommended nothing to you but what I *thought to be for your Good.*

14. I see many Reasons to believe, that the Envy of your Adversaries *will be an Honour to you.*

15. Do your Duty, and never fear that any good Man *will turn your Behaviour to your Dispraise.*

16. In having run some Risque to serve a Friend, who is there *that will blame you for it.*

17. Some Men *take it to be a Praise to themselves,* that they can bully others out of their Right.

4. Est ubi hic Dativus, &c.

TH E S E three Datives, tibi, fibi and mihi, are sometimes added by Way of Elegance in Expression, tho' the Sense may not require them.

1. I will

1. *I will do this Business effectually.*
2. *Dispatch this Business as soon as you can.*
3. Nothing looks more silly, than a crafty Knave outwitted, and beaten *at his own Weapon.*
4. Now must I be as cunning and wicked as himself, that I may be able to drive him from the Door with *his own Weapon.*



IV. *Verbs governing an Accusative Case.*

Verba transitiva, &c.

VERBS transitive (so called, because their Action passeth forth on some Person or Thing) whether they be Active, Deponent, or Common, require an Accusative of the Person or Thing, on whom, or on which the Action is transferred: or of that Word, which answers to the Question, *whom, or what?* as, *Te amo. Deum venerare. Juvat me.*

1. Many know not the Force of Virtue; they only usurp the Name, but are Strangers to her Influence.

2. Wretched Poverty hath nothing harder in itself, than that it makes Men ridiculous.

3. Adversity makes a Man great, as Prosperity makes him happy.

4. *I will esteem Men*, not by their Vocation and Estate, but by their Manners. The Manners are a Man's own, but Fortune assigns him a Vocation.

O

5. Friend-

5. Friendship is not the Result of Utility, but Utility of Friendship.

6. Friendship makes Prosperity more splendid, and Adversity lighter by partaking in it.

7. They who banish Delicacy from Friendship, deprive it of its noblest Ornament.

8. Nothing is more becoming, than in every Respect to maintain Constancy.

9. We can by no Means keep up the Pleasure of Life firm and lasting; nor maintain Friendship itself, unless we love our Friends as ourselves.

10. Covetousness and the Love of Money subvert Probity, Fidelity, and the good Arts.

11. Contumely hath a certain Sting, which prudent and good Men can hardly bear.

12. Virtue alone affords perpetual Joy and Security; whatever may seem to prevent these, passeth over like a Cloud, which for a Moment darkens, but cannot hide the Day.

13. Brave Men are wont to follow not so much the Reward of good Deeds, as the good Deeds themselves.

14. Impropriety is to be avoided, not only on Account of the Disadvantages that attend the Wicked, but much more, because it suffers not the Person who is engaged therein, to breathe, or take any Rest, for no wicked Man can promise himself Impunity.

15. So frail is this little Body of ours, that it is not only liable to Pain from Injuries and tyrannical Power, but its very Pleasures are turned into Torments; Feastings create Surfeits, Drunkenness brings on a Weakness, and Trembling of the Nerves; and Lustfulness Distortion of the Hands, Feet, and Joints.

16. They

16. They are very happy, who *hold such a Course* of Life, as to live in Business without Danger, and in Retirement with Dignity.

17. They are greatly mistaken, who at the same Time *expect two very different Things*, the Pleasure of Idleness, and the Rewards of Virtue.

18. Virtue is never barbarous, uncouth, or haughty; she provides for and *protects the whole Race* of Mankind, which she would not do, if she was a Stranger to general Benevolence.

19. Tho' every Thing else be lost, yet Virtue seems able *to support herself*.

20. They are not truly good, who do not *detest the Bad*.

21. A Father cannot *leave a more noble Monument* behind him than a Son, the Image of his Virtue, Constancy, and Piety.

22. They who *do an Injury*, are more unhappy than they who *suffer it*.

23. Whoever *commends the conquered*, extols the Glory of the Conqueror.

24. Fortune generally *spoils the natural Disposition* of Men.

25. Nothing is so generous, so noble, so munificent, as to relieve the Poor, *raise up the afflicted*, *instruct the ignorant*, and *deliver the oppressed*.

Verba neutra, &c.

VERBS (*intransitive, or*) Neuter, may have an Accusative after them of their own Signification; that is, when the Verb, and the Substantive following the Verb, relate to one another in Signification; as, *servire servitutum*, &c.

1. There are some, who in their Greatness are ever complaining, *what a Life they live!*
2. I am but five and fifty Years old, and am I thought *to live* too long?
3. I will make you remember it as long as *you live.*
4. Must I then *serve* an eternal *Slavery*?
5. The Servant that would *serve* his Master well, must lay up many Things in his Mind; which he thinks will please his Master, both when he is present, and in his Absence.

Sunt quæ figuratè, &c.

THERE are some Verbs Neuter that figuratively (i. e. by Enallage, Synecdoche, or an Ellipsis) have an Accusative Case after them; quod, ad, quoad, or the like, being understood.

1. Go farther off, *you smell of Onions*—All Men cannot *smell of exotic Ointments*, if you do.
2. He that cannot resolve *to live a Saint*, is never like to die a Martyr.

Verba rogandi et docendi, &c.

VERBS of asking, (*as*, rogo, posco, flagito, oro, obsecro) Of teaching, (*as*, doceo, edoceo, dedoceo, erudio, &c.) Of cloathing (*as*, induo) Of concealing (*as* celo) also of admonishing, and exhorting, govern two Accusatives, one of the Person, and another of the Thing asked, &c.

I. A S K I N G.

1. I earnestly *entreat this Favour of you* in my own Right.

2. If I answer you *what you asked me*, how can you call it trifling?

3. I desire we may be Friends; *I demand Peace of you.*

4. *To demand a Gift of any one*, is what the Populace themselves are seldom guilty of, unless instigated thereto; however, I cannot forbear, I will not say, *to demand of you*, but *to remind you of a Favour*, which you long since gave me Reason to expect.

2. T E A C H I N G.

1. It is a tiresome Task *to teach Children their Letters*, and much more difficult *to unteach them any bad Habit.*

2. Leisure *teaches young Men all Manner of Evil.*

3. He would *have taught me Musick*, but I was unwilling to lose so much Time.

4. What great Obligations do we owe to those who *teach us all the good Arts*, that render Life pleasant and honourable?

3. C L O A T H I N G.

1. He *put on himself a scarlet Robe*, which flowed down to the Ground.

4. CONCEALING.

1. You was ill advised, when *you concealed* your *Misfortune from me* and your Father.

5. ADMONISHING and EXHORTING.

1. We should have forgot that Affair, if the Place had *not reminded us of it*.

2. *This too I advise you*, that you affect not to be particular, either in your Dress, or Manner of Life; like those who seek not any real Profit, but only to be taken Notice of.

Hujusmodi verba, &c.

VERBS of this Sort, even in their Passive Voice, have an Accusative Case after them.

1. The Poor were so distressed, that the Farmers *were required to produce their Corn* at such a Price.

2. *He was clothed in a Vest* embroidered with Gold.

3. From the ill Effects of Luxury to our Health and Estate, *we are taught Temperance*.

Nomina Appellativa, &c.

NOUNS Appellative, i. e. common Names of Places; as, Town, School, Church, commonly take a Preposition before them, when they come after Verbs that signify Motion.

1. On

1. On a certain Day of the Year, at Six o'Clock *we go to School*, and at Eleven *we go from School to Church*.

2. He that travels into foreign Parts, without knowing the Language used in the Place he goes to, *goes to School*, not to travel.

3. From Scotland *we came to the Town of Berwick*, and so *into England*.

4. How-unfortunate was it for me, said the Parasite, *to go to the Forum to-day* ! for I have lost my Dinner..



V. *Verbs governing an Ablative Case:*

Quodvis verbum admittit, &c.

ALL Manner of Verbs admit of an Ablative Case of the Word which signifies the Instrument, Cause, or Manner, by which a Thing is done: The Sign is by, or with, or for, not expressed by a Preposition:

1. A Man must not *give with his Hand*, and *deny with his Looks*; he doubles the Gift who gives quickly and willingly.

2. He is blind who cannot *see with the Eyes* of his Understanding.

3. Treasures ill-gotten, are like Heaps of Chaff, or Clouds of Smoke, soon *dissipated before the Wind*.

4. As the Dew *restores* those Herbs which are parched *by the Beams* of the Sun; so the least
Token

Token of a King's Favour revives those, who are almost dead with the Terror of his Wrath.

5. He that rebuketh a Man, shall at last find more Favour, than he that *flattereth with his Tongue*.

6. The Mind of a wise Man *fortified with Prudence*, Patience, Perseverance, a Contempt of Fortune, and in short, with every Virtue, as *by strong Walls*, cannot be conquered or taken by Storm.

7. As Iron is *consumed with Rust*, so pines away the envious Man *by his own Vice*.

8. It is not easy to distinguish true Love from false, unless some Incident happen of Danger and Distress, *whereby* it may be *tried* and known, as Gold is *tried by the Furnace*.

9. Virtue is *incited by Rewards*, but the Idle are *excited by Ignominy*.

10. We often see those *overcome by Shame*, whom no other Reason could prevail upon.

11. Many, *allured by the Hope* of a greater Good, have lost the present.

12. *By Study* and Literature, Prosperity is *adorned* and Adversity assisted.

13. To *be diverted by the Study of Arts* from our proper Concerns, is against Duty.

14. The Leaves of tall Trees *shake at every Breath*.

15. Happy is the Man, who can *rejoice in the Prosperity* of his Neighbour.

16. Can you *distinguish* a Citizen from an Enemy, *by the Accidents of Nature*, or Place, and not by his Affections and Actions?

17. Great Undertakings are not *effected by the Strength*, the Agility, or the Swiftness of the Body; but by Wisdom, Authority, and Judgment, which
Qualities

Qualities old Age is not apt to destroy, but to encrease.

18. Mischief is their Business, and they *pursue it with restless Diligence.*

19. If a Man enters into Contest with an obstinate Fool, *which Way* soever he deals with him, there will be no End of the Controversy; for the Fool will still have the last Word.

20. The first Part of our Life knows not itself; the middle is *overwhelmed with Cares*; and the last *oppressed with grievous old Age.*

21. If we have many Things to do, let us *dispatch them in due Order*, or else we shall do none well, and to our Content.

22. In all new Connections it is of much Importance, *by what Recommendation* the Avenues of Friendship, if I may so say, *are laid open.*

23. Friendship is not pure, but where a Friend *is beloved with the whole Heart*, as we say, for his own Sake, all Profits and Emoluments being set aside.

24. Some Men will *effect* the same Thing which others only endeavour at, *with greater Facility*, and less Noise.

25. When we cannot have an advantageous Cast, it remains, that *by our Art and Skill* we make a bad one good.

26. There is nothing which may not *be performed* by a sincere and zealous *Affection.*

27. A wise Man *overcomes Fortune by Virtue*, but many professing Wisdom are sometimes terrified by the slightest Threats.

28. No Wisdom can entirely expel the natural Imperfections either of the Mind or Body; whatever is innate and inbred may be *corrected by Art*, but not overcome.

29. To

29. *To cover Folly by Silence*, is some Part of Wisdom.

30. Virtue expressed in Books, is in some Sort but planted Virtue: *It is to be learned* rather by *Use* than reading.

Quibusdam verbis, &c.

SOME Verbs, signifying to buy, sell, cost, hire, redeem, &c. govern an Ablative Case of the Noun signifying the Price, Rate, or Value. The Sign is usually *for, in, or at*; and sometimes with.

1. *I buy not Hope with good Money.*
2. True Philosophy thinks nothing good but what is fit and honourable; it is not to be corrupted by the Gifts of Men or Fortune; and whose principal Value it is, *not to be bought at any Price.*
3. *I would not buy your Life at a Worm-eaten Nut.*
4. Nothing is so dear bought, as that which is *bought by Intreaties.*
5. The Gods *sell* us all Things *for Labour.*
6. I am determined to do him some Mischief; nor can I *be bought off with Liberty upon Liberty.*
7. There is no Calamity so severe, to which we are not all of us, in this Time of Anarchy and Confusion, equally exposed; and which *I would have averted* from the Republic, *at the Expence of* my own private and domestic Enjoyments, most willingly.
8. This Jar of Honey is *valued at two hundred and forty Pence.*
9. He was thought extravagant *for hiring a House at fifty Pounds a Year.*

Vili,

Vili, paulo, minimo, &c.

THES E Words, vili, paulo, minimo, magno, nimio, plurimo, dimidio, duplo, *and the like*, after Verbs of buying, selling, &c. are often put in the Ablative Case, without the Substantive pretio, which is understood.

1. Many Times, through the Necessity of the Seller, rich Commodities are bought for very little; but it is unjust to laugh at him because he sold them at *so vile a Rate*.

2. There are a thousand Things of great Moment, that *cost but little*.

3. What can that Horse be bought for *at the lowest Price*? Twenty Pounds.

4. If they who know the Value of Things, set a *high Rate* upon Fields and Ground Rents, because such Possessions are less liable to Accidents of any Kind; how much more valuable is Virtue, of which we can never be stript, we can never be robbed.

5. Liberty is well *bought at a great Price*, nor is it preserved without Trouble.

6. If you *value* Liberty, as you ought, *at a great Rate*, you will *esteem* all other Things in a *low Degree*.

7. This House will *cost me little more than Half* of what the other did: Provided I get in a certain Debt, I will *buy it at any Rate*; if not, I cannot *buy it at a small one*.

8. If a Man is about to sell a House, which he knows to be ruinous, and of bad Materials, with other Faults, which Nobody knows but himself,
and

and does not inform the Buyer of all this, but sells it for *the most he can get*, even much more than he intended to sell it for, this is by no Means consistent with the Character of an open, well-meaning, generous, honest Man.

AN EXCEPTION.

Excipiuntur hi Genitivi, &c.

THESSE Genitives tanti, quanti, pluris, &c. (*in English*, for so much, for how much, for more, for less, for just so much, for the same, for how much soever, for as much as you please, &c.) without their Substantive pretii, which is understood, are excepted from the foregoing Rule.

1. There are no Studies of *such Consequence*, as that the Duties of Friendship should be deserted for them.

2. They are not brave, who at any Rate despise Death; but they who *set so high a Price on Virtue*, as for the Sake of this, to neglect Life, otherwise dear to them.

3. We are to consider, with what Spirit, what Intention, a Favour is conferred; for many confer Favours through Caprice, without any Judgment, as if influenced by a Disease, or carried away with the Wind; such Favours are not to be rated *so high*, as those which result from Judgment, Consideration, and Constancy.

4. I would have you appear *as great* in your own Eye, as you will in the Eye of others, when you become conscious of your own Abilities.

5. One

5. One Eye-witness is worth more than ten that go by hearsay.

6. Public Good is by every one to be valued at more than private.

7. Old Age, especially honourable old Age, has in it an Authority of more value than all the Pleasures Youth can enjoy.

8. As to Virtues; we must value Prudence at an high Rate, cordially embrace Friendship, love Temperance, and if possible, more strictly adhere to Justice than any of the rest.

9. There is nothing to be esteemed of so great Value, no Profit so desirable, as to induce us to forfeit the Glory and Character of an honest and good Man.

10. No Institution or Counsel is of great Value, unless the End pursued be useful.

Flocci, nauci, nihili, &c.

TH E S E Words flocci, nauci, nihili, pili, &c. are particularly added to the Verbs æstimo, pendo, facio, &c.

1. I value him not a Rush, who is not a Friend to every body.

2. That which a Fool sets an high Value upon, a wise Man seldom thinks worth a Straw.

3. He that in dangerous Times wants Courage, will not make a Commander worth a Nut-shell.

4. He is a Servant good for nothing, who is unmindful of his Duty, unless he be continually reminded of it.

5. None will care a Pin for Threats, that can only bark and not bite.

P

6. I

6. I do not *value* his Wisdom *a Hair*, who is not wise for himself.

7. *I care not a Straw* for him, who *values* me not *this*.

Verba abundandi, &c.

V E R B S of abounding, filling, loading, and the Contraries to these, of wanting, emptying, unloading, or discharging, govern an Ablative Case: besides which, they have an Accusative of the Thing, or Person filled, emptied, &c.

1. A B O U N D I N G.

1. He declares himself to be a great Man, and to *abound with Prudence*, who is not soon provoked to Anger, by Reproaches or ill Usage.

2. At the Time when the Land *abounded with Plenty* of Corn, the Monopolizers, Men of no Conscience, rendered it scarce, and dear to their Fellow-citizens.

3. I wonder at his Rashness, that he should pretend to attack you, who are *distinguished with the highest Honours*, and supported by the most powerful Friendships; at the same Time that he himself is greatly deficient in these Respects.

4. He was so unhappy, that though he *flowed with Wealth* and Honour, he could not be contented.

2. W A N T I N G.

1. No Day is without its Trouble.

2. To be without Fault is the greatest Comfort.

3. Great-

3. Greatness of Mind, if *it is without Justice*, is in fault, for nothing is honourable that *is without Justice*.

4. Virtue *wants not Praise* of Men, for it carries its own Glory and Praise with it.

5. Though you *want not Judgment*, or rather *abound with it*, yet at this Juncture I cannot help offering you my Advice.

6. Most People think nothing good in human Concerns but what is profitable, and choose their Friends as they do their Cattle, only for those Things by which they think they shall get most Profit; *they are therefore deprived of that lovely Friendship*, which is best adapted to Nature, and which is desirable in itself, and for itself.

7. He in vain gets Riches, who *is without the Goods* of the Mind.

8. Among Friends, Admonition should *be free from Bitterness*, and Reproof from *Disrespect*.

9. Every Admonition and Reproof ought *to be free from Contumely*.

10. What is fit and right *needs not a prolix Oration*. For Truth *wants not many Words*; and we better remember what is contained in few.

11. Every human Action ought *to be void of Rashness* and Carelessness; we ought to do nothing, for which we cannot give a justifiable Reason.

12. *They are without Fear*, who have not offended; but Punishment is ever before their Eyes, who have committed Sin.

13. We must *be free* not only *from every Crime*, but even from the Suspicion of any Crime whatsoever.

14. He who takes upon him to judge of, and accuse, others, ought himself *to be without Fault.*

15. It is absurd that they, who receive Admonition, should feel none of that Uneasiness which it ought to give, but that only *which* they ought to be *free from*, for they are not troubled to have offended, but take it ill to be reprov'd; whereas their Behaviour ought to be the reverse; they ought to be sorry for the Offence, and rejoice in the Admonition.

16. The Consolation, which arises from the Misfortunes of others, is light; but there is another more weighty Consideration, which I hope is your Support, as it certainly is mine, to be troubled at nothing, while *I am free from all Blame.*

3. FILLING.

1. The Sun is fixed in the Center of the Universe, the Soul and Guide of the World; and so immense is his Bulk, that he illuminates, and *fills* all Things *with his Light.*

2. The Providence of God hath *filled* the World *with all good Things.*

3. The Farmer must *fatten* his Field *with Dung*, if he expects a Crop.

4. It is impossible *to cloy* the Mind of a covetous Man *with Money.*

4. EMPTYING.

1. As soon as the Enemy had rais'd the Siege, *he ungarrisoned* the Town, and pursued them.

2. Philosophy roots out all Troubles from the Mind, *frees it from Desires*, and drives away Fears.

3. Your

3. Your Friends are within; go in; satisfy them, and *clear yourself of this Business.*

5. L O A D I N G.

1. With what *Falshoods* have these worthless Informers *charged* you? But I gave no Credit to their Calumnies.

2. I cannot but own, that *I am filled with the highest Joy*, in that the Opinion of Men admits me to share in your Praises.

6. U N L O A D I N G, or D I S C H A R G I N G.

1. It is necessary for a Man, who *robs* his Companion of his *Reputation* and Fortune, to confess himself a perfidious Villain.

2. The Concern I feel on Account of your Health is incredible; *free me from this Disquietude*, I beg of you, and in return *I will ease you of all yours.*

3. Let us never embrace that System of Philosophy, which confounds Truth with Falshood, *strips us of Judgment, deprives us of Assent, and robs us of all our Senses.*

Ex quibus quædam, &c.

SOME Verbs however of these six Significations, govern a Genitive Case.

1. The highest Character of a Man, is to abound in Piety, without being superstitious.

2. This has been an unlucky Day to me: All that I thought to do privily, has the Parasite declared.

clared openly, and filled me with Dread and Shame.

3. These Things make me sick of Life.

4. I want your Advice. Direct me what you think is best to be done in this Affair.

5. Tho' my Affliction is not so pungent, and tho' I have, in some Measure, recollected myself, yet I still want your Counsel.

6. In conferring or requiting a Kindness, our chief Duty is to help him first, who most wants our Help; but the contrary is practised by the generality, who direct their greatest Services to him, from whom they hope the most, tho' he wants them not.

Fungor, fruor, utor, &c.

THESE eight Verbs, fungor, fruor, utor, (*with their Compounds* perfungor, perfruor, abutor) also, vefcor, muto, dignor, communico, superse-
deo, govern an Ablative Case.

1. Fungor.

1. He discharges his Duty more commendably, who does it from Inclination, rather than from Fear of Evil.

2. A good Man does his Duty, tho' it be ever so painful and hazardous to him.

3. He came just Time enough to perform the last Office for his Friend.

4. That Dignity, [when I had discharged the highest Honours and greatest Labours in the State, is now lost.

5. This

5. This grieves me, that the Man who was accounted one of the best of Citizens, should now *perform the Part* of a bad Man.

6. The exporting of those Things wherewith we abound, and the importing of the Things we want, had been unknown, *had not Men applied to these Labours.*

2. Fruor.

1. It is Wisdom *to enjoy Things present.*

2. He is a Savage, who *enjoys the Punishment* of others.

3. How many are there, who *enjoy the Comfort* of Light, and do not deserve it!

4. He alone seems to me to live, and *enjoy his Being*, who, intent upon some great Action, injures to himself Reputation in the World.

5. As soon as the Weather began to be mild we left the City, that we might *enjoy the sweet Pleasure* of the Country.

6. It is a blessed Thing to rejoice in Virtue; and all wise Men *enjoy this Pleasure.*

7. To all who preserve, or assist their Country, or encrease her Glory, a certain Place is assigned in Heaven, where *they enjoy an Eternity of Happiness.*

3. Utor.

1. This is true; that as every one *useth Fortune*, so will he excel; and from hence we all pronounce him a wise Man.

2. He is a great Man, who *useth earthen Vessels*
as

as contentedly as if they were Silver: nor is he less, who *useth Silver* as earthen Vessels.

3. The great Art of enjoying Money, is *to use Liberality*, yet so as not to hurt one's private Estate.

4. I think them wise, who *use old Wine*, and go to see old Plays.

5. The Character of a brave and resolute Man is not to be ruffled with Adversity, nor so disturbed as to quit his Post, as we say, but *to preserve a Presence of Mind*, and the Use of Reason, without departing from his Purpose.

6. *To use the Affections* well is Virtue; *to abuse them* is Vice.

7. We may *use the Goods* of Fortune, but not trust in them.

8. We may *use the World*, but not enjoy it.

9. All good Things from without, and which happen to Mortals by Accident, are not therefore commended, because a Man possesseth them, but because he *useth them* discreetly and honourably.

10. It is the Duty of the Mind *to make Use of Reason*.

11. We cannot *make a right Use of the Mind*, when we are crammed with much Meat and Drink.

12. We acted thus, in Obedience to the Times, and yet there are some, who have most immoderately and ungratefully *abused our Candour*.

4. Vescor.

1. Is my Friend living? Does he still *feed on aetherial Air*?

2. The

2. The Gods *take not in by Way of Nourishment*, either Meat or Drink.

3. There is no Man of good natural Parts, or a liberal Education, who would enjoy Life, if it was upon the Terms of being shut out from all Business, and *fed with the most exquisite Dainties*.

4. Honesty in Dealing is necessary for all who buy or sell, who hire or let out, or who are engaged in any Business whatever; for without some Grains of it, even they, *whose Food is Cheating and Villainy*, could not live.

5. Muto.

1. What can be more infamous, than for Order *to be changed into Confusion*, and Liberty into Slavery?

2. It is no small Praise of Servants, not to be willing to run away, if it was in their Power; but to be unwilling *to change a tyrannical Servitude for Liberty*, shews a servile Mind.

3. Now is the Time for Bravery; for none but a Victor can *change War into Peace*.

6. Dignor.

1. There is no Nature which has not in its Kind many Things, which, however unlike in themselves, *are thought worthy of like Praise*.

2. He so conducted himself in the Commonwealth, that he *was deemed worthy of the greatest Honours*.

7. Communico.

1. Come as often as you please, *I shall make you welcome to my Table*.

2. He

2. He even refused *to partake of* the Glory of the Victory *with any other*.

8. Superfedeo.

1. *Spare these Words*, for nothing can be more disagreeable to me.

2. If you have resolved upon any Thing, in which my Opinion is not concerned with yours, *I wish you would spare yourself the Trouble of a Journey* hither; but if you will communicate any Thing with me, I shall expect you.

Mereor cum adverbiiis, &c.

THE Verb mereor *to deserve*, joined with the Adverbs *benè, malè, meliùs, pejùs, optimè, pessimè*, will have an Ablative Case after it, with the Preposition *de*.

1. *To deserve well of our Country*, to be esteemed, honoured, and beloved, is a glorious Thing; but to be feared and hated, is infamous and detestable.

2. It is the Part of a great Mind, not to be deterred by Ingratitude, from the Desire of *deserving well of all Men*.

3. In nothing hath Nature *more obliged us*, than in that whatever is necessarily wanted or desired, it is accepted without Disdain.

4. None can *deserve worse of their Country*, than they, who, abusing their Liberty, endeavour to spread Discontent and groundless Jealousies among the People.

Quædam

Quædam accipiendi, distandi, &c.

VERBS signifying to receive, or to be distant, or to take away, are sometimes joined with a Dative Case.

1. I desire you to treat my Friend as you promised you would when we met last.
2. Praise not thyself, which is both indecent and imprudent; but take Care to do praise-worthy Things, which will force Commendation even from Strangers.
3. The Delay of that which a Man eagerly expects, is such an Affliction, that it differs little from a lingering Disease.
4. My Talk and Way is very different from them.
5. He not only disagrees with others, but with himself.
6. Let not your Life disagree with your Words.
7. They trifle, who desire me to take away a Lamb from a Wolf.
8. Fortune can neither give nor take from any one Probity, Industry, and other good Arts.
9. Men are apt to detract from those whom they see rising above them.
10. It is not lawful for a Man to take from one what he may give to another; therefore it consists not with the Character of a good Man, to lye, slander, anticipate, and mislead another, for his own Profit.
11. To rob a Man of any Thing, or to accommodate yourself by incommoding him, is more against Nature than Death, Poverty, Pain, or any external

external Evil; because this tends to the Ruin of all Intercourse and Society amongst Men.

12. I have often heard say, that Time *cures Men* of their Trouble.

13. It is as improper to sing pleasant Songs to a Man full of Grief, as *to take away* his Garment *from him* in sharp Weather.

14. The Thief makes a pitiful Bargain; *he steals from his Neighbour* his Money or Cattle, and in Exchange for it, he must pay his Life, or his Soul, perhaps both.

15. He, whose Experience and Observation of Things hath made him cautious and circumspect, foresees a Calamity before it comes, and *withdraws himself from the Danger* into a Place of Safety.

Quibuscumque verbis additur Ablativus, &c.

TO some Verbs is added an Ablative Case taken Absolutely, (i. e. neither governing, nor governed of a Verb, but independent, and not joined to another Part of a Sentence, by *of*, or *from*, &c.) And this Ablative Case (of two Nouns together, or a Noun or Pronoun, with a Participle expressed or understood) may be resolved by any of these Words, *dum*, *cum*, *quando*, &c. as, Imperante Augusto, i. e. *dum* Augustus imperavit; *so* Saturno Rege, i. e. *Regnante*, or *dum* regnavit Saturnus. Me duce, i. e. *Me ducente*, or *si dux ego fuero*.—The common Signs in English, before the Substantive or Participle, are having, being, after, either expressed or understood.

1. Nature our Guide, we cannot err.

2. Without a Genius, our Labour is but in vain.

3. Such

3. Such Riches are to be sought, which, *when the Ship is broken*, can swim with the Owner.

4. *When Friendship is established*, and Fidelity has been tried, the Commemoration of good Offices is unnecessary.

5. It is proper for Gentlemen to walk through the City with a moderate Pace; it is servile to run in a Hurry, especially when Things are calm, and *the Enemies are slain*.

6. *Take away the Faculties* of the Soul, and what Difference is there, I do not say between a Beast and a Man, but between a Man and a Stone, or a Tree, or any Thing of the like Kind?

7. A passionate Man may do such Things when the Fit is upon him, as none but a Fool would commit; but he is nothing so bad, as he, who *suppresseth his Wrath*, deliberately contrives a cruel Revenge.

8. He is an excellent Pattern for a good Servant, who looks to, orders, and diligently takes Care of his Master's Business *in his Absence*.

9. As human Concerns are frail and fading, we ought to be curious in our Search of an Object whom we may love, and by whom we may be loved; for *take from Life, Endearment and Kindness*, you take from it all that renders it desirable.

10. Laws were made on two Accounts, as well that it may be lawful for no one to do an unjust Thing, as, that *they* who have transgressed, *being punished*, others may become better.

11. I could wish the whole of Philosophy was presented to our View, in like Manner as is the Face of the Universe; for it would engage all Men in the Admiration of it; *those Things being neglected,*

neglected, which we now thing great, through Ignorance of what is truly so.

12. True Friendship has this Advantage over Kindred, that Affection may be seperated from Kindred, but it cannot from Friendship; for *take away Affection*, you take away the Name of Friendship, but not of Kindred.

13. *Without Friendship* there can be no Pleasure in Life.

14. Friendship is nothing else but the highest Agreement of all Things, both divine and human, than which I know not whether (*Wisdom excepted*) any Thing better is given by the immortal Gods to Man.

15. They who are Friends for the Sake of Advantage only, quit their Friendship *when the Hope of Profit is removed*.

16. Tears are very excusable, if they run not down immoderately, and we endeavour not to suppress them; our Eyes ought not to be dry, *upon the Loss of a Friend*, nor yet to stream; we may weep, but we must not bewail.

17. Virtue is an Affection of the Mind, constant, uniform, rendering the Possessors of it commendable, and is in itself, *exclusive of all accidental Utility*, praise-worthy; from whence proceed just Thoughts, honest Intentions, and every right Action.

18. *When Pleasure reigns*, the greatest Virtues are disregarded.

19. As that which is disgraceful, cannot be rendered honest, so whatever is not virtuous can never be rendered profitable, *in Contradiction and Opposition to Nature*.

20. Arts and Precepts avail nothing without the *Assistance of Nature.*

21. Wisdom alone can drive Sorrow from our Minds, and free us from all Fear; *by whose Instruction* we may live in Tranquillity, *every ardent Desire being suppressed.*

22. The Death of a young Man resembles the Force of Fire overpowered by a Quantity of Water; whereas old Men, *without the Application of any Force,* depart as naturally as Heat, when the Fire is consumed to Ashes.

23. They are not wretched, to whom, undeservedly, and *their Innocence still safe,* some Misfortune happens; but they are to be deplored, who of their own Accord depart from what is right, though no Misfortune should follow

Verbis quibusdam additur, &c.

TO some Words is added an Ablative Case of the Part, (i. e. *when the Word expresseth Part, or Parts of a Thing*) *as, ægrotat animo: And sometimes an Accusative (by the Figure Synecdochè) as, candet dentes. The Sign is in, or as to.*

1. *With an Ablative.*

1. It is better once to resolve, than always to be in Suspense in our Minds, and vexed and tormented in our Thoughts.

2. *With an Accusative.*

1. He is a wise Man, who in all Things follows Reason for his Guide.

Q 2

2. Tell

2. Tell me *wherein* I have done amiss, and for the future I will be more careful.

3. I fear I shall be sent to the Mill, *with my Sides bound about* with hard Iron.

Quædam usurpantur, &c.

SOME Verbs are also used with a Genitive Case.

1. The Misbehaviour of my Son *torments me to the very Soul*.

2. Why do you so *torment him*, who never deserved ill of you?

3. I will go in and *comfort him*, that he may not so *rack his Soul*.

4. You act very absurdly, thus *to torment yourself*.

5. I *am in great Doubt* what this Business can be; I am resolved to know, that I may be delivered from this Fear.



Construction of Verbs Passive.

Passivis additur Ablativus, &c.

TO Verbs Passive is joined an Ablative Case of the Person, Agent, or Doer; with the Preposition *a*, or *ab*.—And sometimes a Dative Case.

Note, The same Ablative, or Dative, will be the Nominative Case to the Verb, if it be made by the Active Voice; as in the Examples given; Laudatur ab his, culpatur ab illis, *i. e.* hi laudant, illi culpant.

1. With

1. *With an Ablative Case.*

1. It seldom happens, that *he is loved by many*, who, not deservedly, but by Arrogance, endeavours at Preference.

2. It is equal Praise, *to be praised by one who is praised himself*, and to be scandalized by the Scandalous.

3. He must fear many, *who by many is feared*.

4. If all Things *have been found out by the Antients*, yet the Use, the Knowledge, and right ordering of their Discoveries, will ever be new : And if *by them are found out* the Remedies of the Mind, it is our Part to seek how, and when to apply them.

5. Men are apt to be led by Report, and the Opinion of People, and to think that is honourable, which is *by most commended*.

6. The only Way to Honour and Dignity, is to be praised and *beloved by good and wise Men*.

7. Where is the Man, who, on Condition of neither loving, nor *being beloved by any one*, would choose to wallow in Wealth, and superfluous Plenty ? Believe me, this is the Life of Tyrants ; a Life filled with Suspicion and Anxiety, it has no Room for Friendship.

8. Virtue is honourable without being ennobled, and is commendable in itself, tho' it were *received by none*.

2. *With a Dative Case.*

1. The same Man, who in his Prosperity was surrounded with a Troop of Attendants, is *taken Notice of by no one* in Adversity.

2. Why would you take that away, which I would have given you? But even now you will not take it away, for nothing is taken but from him who would retain it.

3. *A Man*, that applies himself to Business, is *insensible* when Years creep upon him; thus we slowly, softly, silently, steal to the Grave, and the Flame of Life is not hastily extinguished, but burns out.

Cæteri casus manent, &c.

ALL other Cases (except the transitive) are the same after a Verb Passive, which the Active requires.—Or in other Words, the Case which a Verb Active governs, as Active, never continues in the Passive; the rest do; for tho' you may say, Accusat servum, you cannot say, Accusatur servum.

1. When they came before a Magistrate, the Servant only was accused of Theft.

2. *How much is Virtue to be esteemed!* It is neither lost by Water, nor by Fire, nor is changed by the Rage of Seasons, or the Convulsions of Government, and with which, they that are endowed, are the only rich Men.

3. *He was first asked his Opinion:* And it was not only approved of by the Senate, but the greatest Thanks were given to him.

4. *Corn was bought yesterday at a great Price,* but it will soon be cheaper.

Vapulo,

Vapulo, veneo, liceo, &c.

THE Neuter-Passive Verbs, vapulo, veneo, liceo, exulo, fio, have a Passive Construction, i. e. have an Ablative or a Dative Case of the Agent or Doer after them, like Verbs Passive.

1. If he dares to touch me in his Passion, in Passion *he shall be beaten by me.*

2. He produced Witnesses, who saw it, to prove that *he was beaten by him* with the Palms of his Hands, and with Scourges.

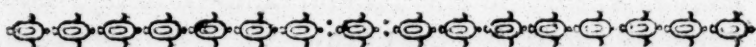
3. A Pound of the Purple *was sold for an hundred Pence.*

4. Some Things are worth more than *they were sold for to you*, and therefore you owe something extraordinary for them, tho' they were bought.

5. The Book, tho' well executed, *was prized at a low Value.*

6. Perfidy, Bribery, and Covetousness, were *banned by him out of the City.*

7. The greatest and most unworthy Slaughter of the Citizens *was made by him* at that Time.



Construction of Verbs of the Infinitive Mood.

Verbis quibusdam, &c.

THE Infinitive Mood is set after some Verbs, Participles, and Adjectives; and poetically after Substantives.

Note,

Note, *When two Verbs come together, without a Nominative Case between them; the latter Verb (whether it has the Sign of the Active Voice to, or of the Passive to be, or not) shall be the Infinitive Mood.*

I. V E R B S.

1. He that *knows not how to be silent, knows not how to speak.*

2. As a Field, however good the Soil, *cannot be fruitful* without Culture, so neither can the Mind without Learning.

3. All Resentment *ought to End* in Death, but not Friendship.

4. The Loss of Money *may easily be repaired*, but Reputation once lost *can scarce ever be recovered.*

5. What Time, which generally wears out the deepest Impressions of Sorrow, would do of itself, that *we ought to anticipate* by Prudence; and not wait for a Remedy from Time, which *we may sooner receive* from Reason.

6. Far be it from us to despise the Poor; for Poverty itself is a sufficient Burthen on those who *study to live* by honest Labour and Industry, and who *had rather buy* than beg.

7. If the Mind lets go its Intention, and pursues not its Studies diligently, it *must necessarily go backwards*; no one finds it where he left it; we must *resolve therefore to go on*, and do our Endeavour; more remains than we have yet encountered; *the being willing* however to proceed is great Part of the Way.

8. When *we begin to think*, and *to perceive* who we are, and in what Properties we differ from
other

other Creatures, then it is that we *begin to follow* those Things for which we were born.

9. The excellent Perfection of the Mind so far excels the Body, that the Difference *can scarce be imagined*.

10. The Precepts of Virtue are manifold, which you must so fix in your Mind, that they *cannot fly off*; nor is it enough to treasure up these in the Memory; they must be called forth into Action; he is not the happy Man who knows these Things, but he that does them.

11. So great is the Force of Virtue, that a Man *can never be good, and not happy*; Virtue is in itself commendable, and without it nothing *can be commended*.

12. Wickedness ought to be shunned, not only for the Inconveniencies which happen to the Profligate, but much rather because it *does not suffer* those, who harbour it in their Minds, *to have any Intermiſſion, any Respite from Disquietudes*.

13. *It behoves us to bear whatever he is pleased to do*, whose Power *can do more*.

14. If some Things seem obscure, *you ought to remember*, that no Art or Science *can be rendered intelligible* without a Master, and without some Practice.

15. No Art, or Knowledge, or Volubility of Tongue, *are used to be required of* a Man, but Virtue, Integrity, and Probity.

16. A good Man will *dread*, not only *to do*, but even *to think* any Thing, which *he is afraid to declare*.

17. *It may happen* that a Man may think justly, and yet *not be able to speak politely*.

18. There

18. There is one, and but one Caution against all the Inconveniencies of Friendship, that *we begin not to love* too hastily, nor love the unworthy.

19. Where the Certainty of a sincere Intention is wanting, *you can* neither *love*, nor be beloved.

20. We *cannot* by any Means *keep* the Joy of Life firm and lasting without a Friend, nor *maintain* even Friendship itself, unless we love our Friends as ourselves.

2. PARTICIPLES.

1. Look all around you, and you will find old Men making great Preparations for Honour, Travel, or Merchandize; but what can be more absurd, than an old Man *beginning to live*?

2. He is truly worthy of Praise, who is *ready*, not only *to serve*, but to die for his Country.

3. ADJECTIVES.

1. It is *sweet to remember* what was hard to be endured.

2. It is not *easy to fly* without Wings.

3. They are Dunces, who think, when they are old they must be learning those Things; which it is *shameful* for a School-boy not *to have learned*.

4. *It is difficult to have* all Men our Friends; it is enough to have no Enemies.

5. It is *royal*, when you have done well, *to hear* yourself ill spoken of.

6. It is *better to grant* what is doubtful, than impudently to deny it.

7. Nothing is *better* than the Remembrance of
good

good Deeds, and being content with the Liberty
to let the *World go as it will*.

8. It is never *profitable to commit Sin*, because it is always disgraceful, and, because Honesty is always commendable, is always profitable.

9. It is *dangerous rashly to affirm* any Thing of another, on Account of the secret Inclinations, and various Dispositions of Men.

10. It is a *Pleasure freely to despise* some Persons, and not to cringe to all alike.

11. 'Tis *hard to change* the Mind of Man, and root out on a sudden what is implanted in the Morals.

12. We must take Care not to lend an Ear to Flatterers, nor be imposed upon by Adulation, in which it is *easy to be deceived*; because we are apt to think ourselves such as may deservedly be praised, which gives Rise to innumerable Errors in our Conduct.

4. N O U N S.

1. Now is the *Time to plough*, and to sow Linseed, while the Globe is dry, and the Sky loureth.

2. When the Snow lies deep, then is the *Time to lay* Snares for Larks, and with Toils inclose the Stag.

Ponitur interdum sola, &c.

*S*ometimes Verbs of the Infinitive Mood are put alone by themselves, without a principal Verb, something being understood by the Figure Ellipsis; either with, or without a Question: I. With a Question, when Indignation is expressed, in which
Case

Case it is more lively and natural to speak abruptly than at full Length; as, Hæccine fieri flagitia! where æquum est, par est, oportet, or some such Words are understood: II. Without a Question, when an Author in a Narration omits the principal Verb for Brevity's Sake, as, Spargere voces in vulgum; in which Case, cœpit, instituit, aggressus est, are understood.

1. *That there should be such boundless Desires in that little Creature called Man! That he should do so great Things!*

2. *This was his Way of Life; he still bore with, and gave Way to all Men; with whomsoever he was in Company, to them he entirely gave up himself; he complied with their Ways, setting himself against no Man, nor preferring himself before others.*



Construction of Gerunds and Supines.

Gerundia et Supina, &c.

GERUNDS and Supines govern such Cases as do the Verbs themselves from whence they are formed.

I. GERUNDS.

1. *A religious Care to please God in all Things, gives a Man the firmest Resolution, and the strongest Confidence of Security and Protection in all Dangers.*

2. A

2. A prudent Person, whatever he thinks of others, says nothing to their Reproach, nor will he speak contemptuously of any one; because no Man is so mean but he is sensible of Contempt, and may find Means to *shew* his *Resentment*.

3. The Pleasure there is in Friendship and Familiarities, we rather learn *from the Want of them*, than *by the Enjoyment of them*.

4. Men in nothing approach nearer to the Gods, than *in giving Happiness to their Fellow-Creatures*.

5. To those whom you have unwillingly offended, *you must use* the best *Apology* you can, and shew that what you did was by Necessity, you could not act otherwise, and that you are ready to make Amends for any Injury, by subsequent Acts of Justice and Duty.

6. To preserve Health, *we must use moderate Exercise*, and so much Meat and Drink as may repair the Strength, and not oppress it; but we must not support the Body alone, but the Mind and Spirits also, for these are extinguished by old Age, like a Lamp, when it is not supplied with Oil.

II. SUPINES.

1. There are some who come not so much to *see a Play*, as to be seen themselves.

2. We had much Company at our House last Week; they came to *hunt* the long ear'd *Hares*, and *transfix* with their Arrows the timorous *Doc*.

Gerundia in *di*, &c.

GERUNDS in *di* have the same Construction with the Genitive Cases, and are used when the English of the Infinitive Mood comes after the Substantives, *studium, causa, tempus, gratia, otium, occasio, libido, spes, opportunitas, voluntas, modus, ratio, fatietas, potestas, licentia, vis, amor, locus, &c.* They are also used after certain Adjectives, particularly those six Sorts of Adjectives, that govern a Genitive Case, by the Rule *Adjectiva quæ desiderium, &c.*

I. SUBSTANTIVES.

1. He that lays hold on all *Occasions to exercise Justice and Mercy, out of a Desire to do Good*, will lead a most happy Life.

2. They who have contemned *the Desire of living*, which is innate, and planted in the Minds of all Mortals, but had rather die nobly than see their Country enslaved, are certainly worthy the highest Encomiums.

3. Youth is *the Time for Learning*: an old Man at his A, B, C, is a ridiculous Sight.

4. Some think it an excellent Thing to be never silent, though it is a certain Sign of Foolishness; as on the other Hand Silence, when it is not a proper *Time to speak*, is a Sign of Prudence.

5. It seldom happens that Men born with an exalted Genius, or improved by the Advantage of Education, have *Time to deliberate* what Course of Life they ought chiefly to follow: And in such a
Delibera-

Deliberation, every Scheme ought to be determined by a Man's consulting his own Genius.

6. It happens, I know not how, but we more readily perceive any Blemish in others than we do in ourselves; therefore when Masters mimic the Faults of Boys, *that they may amend them*, they are more easy set right.

7. All the *Means of living* well are placed in Virtue; because Virtue alone is in our own Power; all Things, beside her, are subject to the Government of Fortune.

8. The Difference is small, whether you suffer Adversity, or expect it; except that there may be an End of *grieving*, but not of *fearing*; for our Grievs are fixed to what we know has happened; but our Fears rise from what possibly may happen.

9. Not only the Man who hath received a Favour ought to be grateful, but even he who *has had the Offer of one*.

10. Impunity is the greatest *Encouragement to Sin*: And the *Habit of sinning* removes all Doubt.

11. *The Humour of deriding* all Things, springs from Pride and a Conceit of our own Wit, than which nothing makes a Man more ridiculous.

12. The best *Way of Life* is to be chosen; Habit will soon render it agreeable.

13. As Medicine is the Art of Curing, and as Piloting is that of Sailing, so Prudence is the Art of *Life*.

14. The most expeditious *Way of encreasing* an Estate, is to retrench your Expences.

15. There is no *End of investigating* Truth until you find it; and *the being tired with seeking* is scandalous, when that which is sought is most desirable.

16. What is Liberty, but *the Power of living as a Man pleases*? And who lives in that Manner, but he who follows Righteousness, who rejoices in fulfilling his Duty, and has laid out a well-considered and well-contrived Plan of *Life*?

2. ADJECTIVES.

1. It is absurd to play with him, who is *sure of winning*.

2. How despicable is the Man, who is *more desirous of getting Money, than of acting rightly*?

3. He that disdains, on the Account of his Riches, to yield *to those who are capable of instructing him*, will always be a Blockhead.

4. It is no uncommon Thing to meet with a Man who is *rude of Speech*, but a great *Master of Writing*.

Gerundia in *do*, &c.

GERUNDS in *do* are used after Verbs in the Manner of an Ablative Case, with or without a Preposition: Also Gerunds in *dum* have the same Construction as the Accusative Case, and take the Prepositions, *ad*, *ob*, *propter*, *inter*, *ante*, before them.

1. Gerunds in *do*, with a Preposition.

1. Shame best keeps a tender Age *from Sinning*; which is always present where any one reverences himself.

2. Wicked Men, when they have done an Injury, laugh at those who talk to them *of making Satisfaction*.

3. He

3. He foolishly makes a Scruple of *Perjury*, who makes no Scruple to commit a Fact equal to Perjury; therefore in the most heinous Crimes, an Oath hath but little Weight; since he that will dare to give Poison, will dare to perjure himself by denying it.

4. It is doubtful, whether his great Reputation sprung from *acting* in the Field, or *giving Counsel* in the Cabinet.

5. They who affirm that old Men are improper for managing Business, argue as absurdly as if one should say, that, *in sailing*, the Pilot of a Ship does nothing, because others mount the Shrouds, run about the Deck, or ply the Pump.

6. Above all Things, *in punishing*, Passion is to be restrained; for a passionate Man, who is to pronounce a Sentence, never can preserve that Mean, which is between too much and too little.

7. As it becomes a Man to be free *in bestowing*, he ought likewise not to be too rigorous *in demanding*; and in all his Contracts, *in selling, buying, hiring, lending*, he ought to consult the Ease and Convenience of his Neighbours; giving up many Things, and as much as he can conveniently, avoiding Law-suits.

8. Doubting what I should compare *with writing* Examples, the gathering Shells on the Sea-shore immediately occurred.

9. As we ought to pardon a Man *for hurting* us undesignedly; so we are not obliged to thank him, *for doing Good*, if of Necessity, and without Intention.

2. *Gerunds in do without a Preposition.*

1. Deceive not thy Friend, *by promising* much; and then *performing* little or nothing.

2. Many have wasted their Estates *by being* inconsiderately *bountiful*; and Rapine often follows Profusion; for when Men come to be in want, *through their squandering*, they frequently put forth their Hand against the Property of others.

3. Strife and Anger are better ended by soft Words and Kindness, than *by resisting*.

4. When Utility seems to hurry us to itself, and Honesty to reclaim us, the Mind must be distracted *in its Choice*, and the Result of our Deliberation suspended.

5. The Chain of Community among Men is formed by Speech and Reason, which *by teaching, learning, communicating, debating and judging*, conciliate Men together, and bind them into a Kind of natural Society; nor do we differ more in any Thing from the Nature of Brutes, than in this.

6. Reason lays the Foundation of Enquiry; she it is who compleats Virtue, after being established herself *by our Enquiry*.

7. The Mind of Man is nourished *by reading* and Reflection.

8. Those Appetites that rove too far, and exult either *in Desire* or *Aversion*, are not sufficiently restrained by Reason; such, I say, undoubtedly transgress both their End and their Design.

9. No Treachery is more dark than that which lies concealed under the Mask of Friendship or Familiarity. *By proper Care* we can easily shun him

him that declares himself an Enemy ; but the secret and domestic Evil oppresseth us before we can perceive, or find it out.

3. *Gerunds in dum with a Preposition.*

1. We are prone by Nature, not only *to learn*, but *to teach*.

2. Nature and Genius are the greatest Helps *to learning*.

3. Though it may be useful sometimes to speak off Hand, yet far more advantageous is it, having taken Time *to think*, to speak more completely and accurately.

4. In the Things themselves which are learned, and known, there are Inducements, by which we are incited *to learn and know them*.

5. Sometimes to honour a Man more than is just, is *to provoke others to deserve well*.

6. Prosperity is apt *to hide* and conceal the Vices of Men, but when Adversity comes, then are they discovered and known to all Men.

7. We are all Members of one great Body, we are all Kindred by Nature, who hath formed us of the same Elements, and to the same End ; she hath implanted in us mutual Affection, and made us sociable ; she hath commanded Justice and Equity ; and, by her Command, the Hand is ever ready *to give Assistance*.

8. As there is great Variety in our Persons, some are swift in running, others strong *for wrestling* ; some have a Dignity, and others a Sweetness of Aspect ; so is there still a greater Variety in our Minds.

9. *Serpents*

9. Serpents creep, Ducks swim, Merlins fly, Bulls push with their Horns, Scorpions sting : And thus to every Animal Nature is their Guide *how to live.*

10. I could not but be angry with him, *for contradicting* me, when what I said was true.

11. Having got a Plank in the Wreck, he resigned it *to save* his Friend.

12. *In praying*, the Mind must not wander, but be fixed most attentively on the present Business.

13. *Before we judge*, we ought to deliberate ; and to think *before we speak.*

Cum significatur Necessitas, &c.

A Gerund' in dum, without a Preposition, and joined with the Verb est, and implying some Necessity, or Duty to do a Thing, may have both the Active and Passive Construction of the Verb from whence it is derived—And the Person which in English seems to be the Nominative Case is put in the Dative; as, *He must be watchful*, Vigilandum est ei : But this Dative is always expressed.

1. As all Things that are excellent are difficult to be attained ; *we must labour*, if we would acquire Knowledge.

2. If any Thing be spoken more freely in Conversation, it *must not be divulged.*

3. Great Things *must be judged of* by great Minds ; otherwise the Fault will seem to lie in the Things, which really is our own.

4. There is no Evil but what has some Excuse to authorise it : Covetousness promiseth Wealth ; Luxury many and various Pleasures ; Ambition promises

promises Purple, Applause, and Power; but *we must live* here free and disinterested.

5. *We must* principally *take Care* to avoid the Love of Money; for nothing shews a mean and narrow Spirit more than Avarice; and nothing is more noble and exalted than to despise Riches, if you have them not; and if you have them, to employ them in virtuous and generous Purposes.

6. *We must remember*, that Justice is to be observed, even to the lowest of Mankind.

7. When any Thing darkens the Mind, so as to prevent its seeing the Order of Duties, it is in vain to direct a Man, saying, *so you must live*; for Precepts avail nothing, so long as Error cloudeth the Understanding; if this be removed, then will appear, what is required by every Duty.

8. Our Conversation ought to be free from all Emotions of the Mind, neither over-angry, nor over-earnest, but without Drawling or Indolence; and above all Things *we must endeavour* to express our esteem and Love for those we converse with.

9. *We must* never, by avoiding Danger, *subject ourselves* to be thought irresolute and cowardly; but, at the same Time, *we must take Care* not to expose ourselves to Danger wantonly, than which nothing can be more stupid.

10. We are necessarily moved with the Appearance of Profit or Utility; but if upon examining the Object more attentively, you perceive Wickedness connected with it, the true Utility is not to be abandoned; but it *must be understood*, that where there is Wickedness there can be no Utility.

11. In all Transactions, *we must be sure*, that what seems profitable be not disgraceful; and if it be disgraceful, not to think it profitable.

12. *We are to endeavour to avoid Absurdities, rather than attempt those Excellencies, which Nature has not given us.*

Vertuntur etiam Gerundia, &c.

GERUNDS also are often elegantly turned into Nouns Adjective (or Gerundives in *us*) and then they agree, in Case, Gender, and Number, with the Word that they govern as Gerunds. For Example, *The Glory of making Honey*; here, if you use the Gerund, it would be, *Generandi mel*; but if the (Gerundive) Adjective; it must be, *Generandi mellis*; so, in the Rule, the Gerund would be, *Ad accusandum homines*; but, being rendered by the Adjective, it is, *Ad accusandos homines*.

Note, *The Gerund in di passes into a Genitive; the Gerund in do into a Dative or Ablative; and the Gerund in dum into an Accusative.*

1. *With a Genitive.*

1. *Prudence is the Knowledge of Things to be sought after.*

2. *Do you ask, what makes us forget a Benefit received? The Desire of one to be received: We consider not what is already obtained, but what is still to be obtained.*

3. *There are two Kinds of Generosity, the one of conferring a Benefit, the other of repaying: It is in our own Power whether we give or no; but not to repay it, is inconsistent with the Character of a good Man, provided he can repay it without Injury to any one.*

4. *The*

4. The *Means of revenging an Injury*, are easier than of *repaying a Kindness*; for 'tis not so difficult to be superior to the Bad, as to equal the Good; nor is it indeed so necessary to repay what you owe to those who have deserved ill, as to those who have deserved well.

5. As the Swarms of Bees do not assemble on Account of *forming their Combs*, but naturally associating together, they then form them; thus Men, through a much stronger Principle, being associated by Nature, assiduously apply themselves to thinking and speaking.

6. To be always happy, and to pass Life without Trouble, is not to know the other Side of the Nature of Things; you are a great Man, but how do you know it, unless Fortune gives you an Opportunity of *exhibiting your Virtue*.

7. The Necessity of *bearing our Condition* reminds us that we are Men, and restrains us from rebelling against the Will of God: And this Thought serves, in a great Measure, to alleviate our Sorrows.

8. There are three Sorts of *Things to be desired*: First, such as attract us of themselves, not by any View of Profit, but by their own Dignity; of this Sort are Virtue, Knowledge, Truth: The second, such as are desirable, not in their own Nature, but on Account of Profit and Utility, as Money: The third, compounded as it were of these two, attracts us, both by their own Power and Dignity, and these carry with them Utility and Profit; as Friendship and Reputation.

9. In our early Youth, while we are incapable of reasoning, every one chuses to himself that *Station of Life* which he has been most used to fancy;

fancy; and therefore is often engaged in some fixed Course of living, before he is capable to judge what is most proper for himself.

10. I know not how it is, but Friendship has insinuated itself through all Stations of Life, nor does it suffer any *Plan of living* to be without its Company; and all Mankind think the same of it.

2. *With a Dative,*

1. They are not fit to bear Rule, who know not how to obey the Laws and Magistrates.

2. He that saith a Day, and not rather an Hour, a Moment, sufficeth *for the overthrow of Empires*, assigneth too long a Time to the more speedy Progress of human Calamities.

3. *With an Ablative.*

1. Each of the Virtues has its proper Function; thus Fortitude discovers itself in Toils and Dangers; Temperance, *in neglecting Pleasures*; Prudence, in the Choice of Good and Evil; and Justice, *in giving every Man his own*.

2. We are incited by Nature to be willing to do Good to as many as we can; and especially by teaching, and *forming them to the Purposes* of Wisdom.

3. Too late, and altogether blameable, are the Lamentations of those, whom we see employed in *bewailing those Things* which have happened by their own Fault and Carelessness.

4. Nothing

4. Nothing is more becoming, than, *in all our Actions, and in all our Deliberations*, to proceed with Constancy.

5. *In the Conduct of Life*, Facts are of more Consequence than Words.

6. Delight not *in telling incredible Things*; nothing is to be got by it, but the Reputation of an impertinent Lyar.

7. That Excellence and Greatness of Soul which exerts itself *in acquiring Interests*, and Advantages, both to ourselves and our Friends, becomes much more conspicuous *in our properly disregarding those very Things*.

8. 'Tis superfluous to spend your Time *in praising him*, whom all Men praise with one Mouth.

9. The Motions of the Mind are of two Kinds; some rise from Thought, and some from Appetite; Thought chiefly applies itself *in the Search of Truth*; Appetite prompts us to Action. We are therefore to take Care to employ our Thoughts upon the best Subjects, and subdue our Appetite to Reason.

10. So sweet is Liberty, that Death is not to be shunned *in the Recovery of it*.

4. *With an Accusative Case.*

1. All Duty that operates *for the Good of Society*, is preferable to that Duty which is bounded by barren Speculation and Knowledge.

2. Philotophy is the Culture of the Mind, which plucks up Vice by the Roots, and prepares the Mind *for receiving the good Seed*.

3. Of the two Virtues, Honesty and Wisdom; the former is the most powerful *in winning the*
S Confidence

Confidence of Mankind; for *Honesty* without *Wisdom* is an *Inducement* sufficient of itself; but *Wisdom* without *Honesty* is of no *Effect* for this *Purpose*.

4. *In chusing those Things* that are doubtful, we ought to apply to Men of *Learning* and *Experience*, and learn their *Sense* of every *Kind* of *Duty*.

5. Do the liberal *Sciences* confer nothing on us? Yes, a great deal in other *Respects*, but with *Regard* to *Virtue*, nothing. Why then are *Children* instructed in them? Not because they can give *Virtue*, but because they enlarge and prepare the *Mind* for the *Reception* of *Virtue*.

2. SUPINES.

Supinum in *um*, &c.

THE *Supine* in *um* (or, the first *Supine*) has an *Active* Signification; and is set before a *Verb*, or *Participle*, signifying *Motion* to a *Place*; i. e. when the *English* of the *Infinitive Mood* *Active* follows a *Verb*, *Participle* (or *Gerund*) that signifies *Motion* to a *Place*; as, coming, going; then instead of the *Infinitive Mood*, you must use the *Supine* in *um*.

1. He went to play, when he was sent to fetch his Brother.

2. Such is the Good-nature of Parasites, they are used to deny no one, who invites them to sup with him.

3. If a rich Man goes to ask a Favour of a poor Man, the poor Man is afraid to meet him; and when he has lost this Opportunity of serving himself, he too late wishes for it.

Supinum

Supinum in u, &c.

TH E Supine in u (or, the latter Supine) has a Passive Signification, and is set after a Noun Adjective; i. e. when the English of the Infinitive Mood Passive (to be) comes after a Noun Adjective, it may be made by the Supine in u.

1. Since you command what is just, reasonable, and *easy to be done*, it would be a great Crime in me not to obey.

2. Many Things happen, that are dreadful and *hard to be borne*; but the same God who permits them, hath armed our Minds with Virtue and Patience.

3. Tho' *it be painful to hear* these Things, yet it is much more tolerable to hear, than to see them.

4. 'Tis *hard to say*, what Power, Affability and Politeness in Conversation have, to win the Affections of Mankind.

5. The Man who looks upon the Face of a real Friend, sees, as it were, the Transcript of himself; from hence, though absent or present, the Needy have Plenty, the Sickly are healthful, and what *is more extraordinary*, the Dead live; so great is the Honour, Respect and Affection, which we bear for a departed Friend.

6. It is strange, Men will eat such Herbs as Beasts will not eat; Herbs, which are not only *horrible to eat*, but *in Sound*.

7. He that does what he has learned is *best to be done*, is said to be obedient.

8. We admire the Man, who is not moved by Money, and justly think him *worthy our Regard*;

forasmuch as he despises those Things to which the Minds of Men are hurried, and inflamed with Greediness.



Construction of Nouns of Time and Place.

I. Of TIME.

Quæ significant partem Temporis, &c.

NOUNS signifying Part of Time (*as, Night, Day, Spring, Summer, Autumn, Winter*) answering to the Question *when?* are frequently used in the Ablative Case. A, ab, or other Preposition being understood.

1. You say, such a one lived *four score Years*; say rather, he was *four score Years* old: unless you mean to say, he lived only as Trees are said to live.

2. Happy is the Man, who, from the Support of a well spent Life, is chearful and resigned *at the Day of Death*.

3. Whatever happens in the World, is as usual and ordinary as a Rose *in Spring*, and Fruit *in Summer*.

4. Innumerable Things happen *every Hour*, which require the Counsel of Wisdom and Philosophy; which will exhort us to obey God, and more obstinately resist the Power of Fortune; it will teach us to trust in Providence, and bear patiently all the Casualties of Life.

Quæ

Quæ autem durationem temporis, &c.

BUT Nouns that signify the Continuance of Time without Interruption; i. e. Nouns answering to the Question, how long? are commonly put in the Accusative Case; governed of *ad*, *per*, or some other Preposition understood.

1. I was *two Days* at *Paris*, and I shall be *three* at *London*.

2. How old is *your Son*? *Twenty*. He lived with me at *Lincoln* *seven Years*; he was *ten Years* at *Eton School*; and has been *three Years* at *Cambridge*.

3. What Business you begin in the Morning, go on with *the whole Day*.

4. My Friend stayed with me but *one Hour*, when I was in Hopes he would have stayed *a Month*.

5. Look out in Time for a more constant Friend: for the Man you trust to will not continue *long* in the same Mind.

Dicimus etiam, &c.

EVERY Example here is a different Rule for making Latin, shewing what Prepositions are used with Nouns of Time.

1. I hope you will come *at the Time* you write.

2. This is an excellent Book; if you will read it, I will lend it you *for a Month*.

3. *Within a few Days*, I shall have finished my Task.

4. He rose *about the third Watch*, and went round the Camp.

5. It is dangerous to travel alone *by Night*.

6. He was *thirty Years* old when he left Cambridge, having studied there *twelve Years*.

II. PLACE.

Spatium loci, &c.

NOUNS signifying the Distance of one Place from another (or any Measure of the Length or Breadth of a Place) after a Verb, are put in the Accusative Case, and sometimes in the Ablative.

1. With an Accusative Case.

1. It does not behove any one, in his whole Life, to depart *a Nail's Breadth* from a pure Conscience.

2. We travelled *six Miles* an Hour, and reached our Inn before Sun-set.

3. Travelling in the Dark, he was within *a few Inches* of a Precipice, when his Horse started back, and saved him.

2. With an Ablative Case.

1. London, the Chief City of England, is distant from Exeter *one hundred and seventy Miles*.

2. The Length of Great Britain exceeds the Breadth *two hundred and forty Miles*.

3. We hastened to the Camp, which was *two Days Journey* off.

III. Names

III. Names of PLACES.

Omne verbum admittit, &c.

EVERY Verb admits a Genitive Case after it, of the Name of any City, Town, or lesser Island (as, Rome, London, Rhodes) in which a Thing is done; provided the Latin Name of the Place be of the first or second Declension and of the singular Number; the Sign in, or at.

1. Nothing can be more disagreeable than to live in *London* the whole Summer.
2. I took Care of your Affairs at *Ephesus*.
3. It deserves your Consideration, whether it is not more eligible to live at *Rome*, and in your own House, whatever the Situation of Public Affairs may be, than at *Rhodes*, or *Mitylene*.

Hi Genitivi, humi, domi, &c.

THESSE four Words, *humus*, *domus*, *militiæ*, *bellum*, are used in the Genitive Case, like proper Names of Towns and Cities. The Signs, on, in, or at.

Note, *Humi* may be governed of *solo* understood; *domi*, of *lecto*; *militiæ*, of *munere*; *belli*, of *tempore*.

I. Humi.

1. Nor did he cease, till with his Arrows he brought to the Ground the Bodies of seven Stags.
2. The

2. The Ox received the Stroke, and trembling, fell lifeless *on the Ground*.

3. 'Tis dangerous to lie *on the Ground*, even in the Summer Time, when you are warm with Play.

2. Domi.

1. Travellers take Pleasure in being informed of every little Circumstance transacted *at Home*.

2. He had *at Home* one that could instruct him, but his Friends preferred a public School.

3. I will hasten away ; for tho' I am here, my Mind is *at Home*.

4. There is no Rule, which we ought more strictly to observe, *at Home*, abroad, and in every Station of Life, than that of being inexorable to ourselves, and compassionate to all others.

5. Men who are used to deceive *at Home* are improper Persons to be trusted abroad.

6. There is no State of Life, either public or private, abroad or *at Home*, that is without its Duty, in discharging of which, consists all the Dignity, and in the Neglect, all the Disgrace, of Life.

3. Militiæ, Belli.

1. What Dangers will not a brave Man undergo, desirous of no other Reward, than being called a Conqueror *in Battle*.

2. Great are the Men whose Virtues are known both at Home, and *in War*.

3. True Patriots will detest that Kind of Bounty, which robs one to enrich another ; and will take Care, that every one should enjoy his own ;

own; that the meaner Sort may not, through Weakness, suffer any Injustice, nor the richer be prejudiced, by public Clamour, in asserting, or recovering what is their own. In other Respects, let them employ all Measures they can, either in War or Peace, to enlarge the Possessions and Revenues of their Country.

Verum si Oppidi nomen, &c.

BUT if the Name of a City, or Town, shall be of the Plural Number only, or of the third Declension, it shall be put in the Ablative Case.

Note, This Rule is an Exception, or rather a Distinction of the foregoing, Omne verbum, &c. as, Vixi Romæ et Venetiis, is an Example to both.

1. Balbus on the last Day of the Games, which he exhibited at Gades, presented Herennius Gallus the Player, with a gold Ring.

2. At Athens I met with several learned Men, in whose Friendship and Familiarity I thought myself very happy.

3. Manlius Curius offered me his House at Patrae, and desired me to use it as my own, during this wretched War.

4. As at Rome they chose annually two Consuls, so at Carthage two Kings.

5. Old Age was no where held in greater Honour than at Lacedæmon.

6. It had been better for Antiochus to have contended for Empire, rather at Tyber than at Thermopylae.

Verbis

Verbis significantibus motum ad locum, &c.

AFTER Verbs signifying Motion to a Place, the Name of such Place, of what Declension or Number soever it be, is generally put in the Accusative Case without a Preposition.

1. *Dolabella* sailed to *Corycus*, where having blocked up the Harbour he proposed to stay; but he went on to *Cyprus*.

2. My Master sent me to *Etruria*.

3. I returned to *Asia*, that I might collect the Remains of my Labour, and remit the Money to *Rome*.

4. I came to *Athens* on the eleventh of the Kalends of *June*, and found your Son most agreeably employed in the best Studies, and much esteemed for his modest and ingenuous Behaviour.

Ad hunc modum utimur, &c.

THESE two common Nouns, *Rus* and *Domus*, are used also in the Accusative Case after Verbs of Motion to a Place, like proper Names of Places.

1. I will go into the Country, and there mortify myself for two Days.

2. My Father sent me into the Country for the Recovery of my Health, by enjoying the fresh Air.

3. Go away Home: I will follow you presently.

4. Having done my Business, I will now go Home, with the Provision.

5. *Pompey* ordered the Consuls to return Home, and seize on the Money in the sacred Treasury.

Verbis

Verbis significantibus motum a loco, &c.

ALL Verbs signifying Motion from a Place, the Name of such Place, of what Declension soever it be, is commonly put in the Ablative Case without a Preposition.

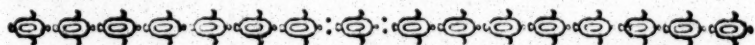
1. We left *Brundisium* on the Fifth of the Kalends of *May*, and passed through *Macedonia* in our Way to *Cyzicum*.

2. When he returned from *Egypt* he published a learned Account of his Travels.

3. We were all sent Home from *Thebes*.

4. When I came from *Eton*, my Brother returned out of the Country, to meet me in *London*.

5. He went from Home very sorrowful after the Holidays.



Construction of Verbs Impersonal.

Hæc Impersonalia, *Interest* et *refert*, &c.

TH E S E two Impersonals, *interest* and *refert*, (signifying to concern) require a Genitive Case, except when, in English, me, thee, himself, us, you and whom follow them, for these Particles must be rendered in Latin by *meâ*, *tuâ*, *suâ*, *nostrâ*, *vestrâ*, and *cujâ*.

1. It concerns all Men, to beware whom they trust, since Life abounds with those, who, to profit themselves, would defraud their own Brother.

2. It

2. *It is of great Moment to Boys*, where they are educated, and with whom they converse; for their Age being weak of itself, is the more easily infected; and their Minds are altered by the Custom of the Place, as Seeds and Plants are by the Nature of the Soil.

3. I neither dare nor ought to lay you under any Difficulty; but if it can be done conveniently, *it is greatly for our mutual Interest* that I should see you before you go.

4. If you say, *it is every Man's Interest* to do what is right, you give up the Question in our Favour; for all we say, all we contend for, is, that Performance is the Regard of moral Duties.

5. *It concerns me*, as well as *you*, that you should obey these Precepts.

6. Your Health *is of Importance*, not only *to me* as well as *to yourself*, but it is the *Concern also of many*

7. *It concerns* not only *the public Interest* and *mine*, but particularly *your own*; that all Men should know the Regard I pay both to your own Merit, and that of your Ancestors.

8. Who is there that does not hate a vicious and saucy young Man? on the other Hand, who is there that does not admire and love Modesty and Faithfulness, tho' they no Way concern himself?

9. Prudence consists in the knowing and chusing those Things, which *it concerns us* to desire or decline.

10. It mightily *concerns ye*, who are Fathers, that your Sons should be educated here, preferably to any Place abroad; that from their Infancy, they

they may love their native Soil, and not be corrupted by foreign Manners.

11. The Murder was charged principally upon him, *who was interested in it.*

Adduntur et illi Genitivi, &c.

B*esides a Genitive of the Person, these two Impersonals, interest and refert, govern a Genitive Case also of the Degree of Concernment, expressed in English, by so much, how much, much, little, &c. in Latin, by tanti, quanti, magni, parvi, quanticunque, tantidem, &c. and this without the Substantives to which they belong.*

1. Nothing is a more common Subject of Discourse, than the Characters of other Men; *of so great Consequence is it to us to act rightly, in order, if possible, to avoid Scandal.*

2. Few Men consider *how much it concerns them* to live virtuously, not only for their own, but the Sake of their Friends and Family.

3. In every Business *it is of great Concern* what Persons they are, who are entrusted with the Management of Affairs.

4. *It is of great Consequence* to the Success of an Epistle at what Time it is delivered; for as they, who visit us unseasonably, are oftentimes troublesome; so an Epistle, not delivered at a proper Time, may give Offence.

5. *It signifies little* to study Virtue, unless you practise it.

6. He is my Friend, and I will assist him, *how-much-soever it may be my Interest* not to serve him in this Affair.

T

Dativum

Dativum postulant, &c.

ALL Impersonals put acquisitively (i. e. *by which any Thing is procured or acquired*) as, accidit, evenit, placet, displicet, dolet, expedit, liquet, libet, licet, nocet, restat, vacat *for otium est*, &c. Also the Compounds, contingit, competit, conducit, benefit, superest, &c. govern a Dative Case of the Word in the Sentence that has to or for before it: But if put transitively (i. e. *when the Action passeth forth on some Person or Thing*) as, juvat, delectat, decet, and its Compounds, addecet, condecet, dedecet, they require an Accusative Case.

1. With a Dative Case.

1. So various are the Changes and Turns in human Life, that it often happens to Men, to be miserable one Day, and happy the next.

2. *It hath happened to no one* to be wise by Chance: Virtue is no otherwise to be obtained than by great and incessant Labour, but it is worth while so much the more to labour, as this will procure all Good whatever.

3. The next Day *we thought it proper* briefly to deliver our Opinions.

4. *It displeaseth the Master* to see a Boy of good Parts idle.

5. Indeed *I am very sorry* to have committed this Fault against so indulgent a Father.

6. I see nothing solid enough in your Counsel, that *it should be expedient for me* to relinquish my Suspicions.

7. To

7. To be willing to restore Peace, *is expedient for the Conqueror, and necessary for the conquered.*

8. *It is not lawful for any one to sin.*

9. *It is not plain to Panætius, what to others was clearer than the Light of the Sun.*

10. *I have no Mind to write more concerning the Government.*

11. *Tradesmen are not at Leisure to attend Horse-races.*

12. No one regards how well he lives, but, how long; whereas *every one has it in his Power to live well, but no one to live long.*

13. *It hurts no one to obey their Superiors in Things that are just and reasonable.*

14. *It well suits an Officer to use but few Words.*

15. *It neither becomes, nor is convenient for us to be discouraged by Dangers of any Kind in the Discharge of our Duty.*

16. *He that has got a Competency need wish for nothing more.*

17. *It fares but ill with Step-Children from a Mother-in-Law.*

18. *It much imports your Character, to set such an Example by your Diligence that others may follow it.*

19. *It is agreeable to my Wish that you perform your Task.*

20. *It remaineth for the conquered to submit to what Law the Conqueror pleaseth to impose upon him.*

2. *With an Accusative Case.*

1. *It delights some* diligently to apply themselves to Labour, how much soever it may please others to follow their Pleasures.

2. *It greatly delights me*, to see you in so merry a Humour.

3. *It becomes all Men*, to do their utmost Endeavour, not to pass their Lives, as Beasts, in Obscurity and Silence.

4. *It becomes every one* to live according to their own Endowment; for that which is peculiarly a Man's own, always becomes him best.

5. It is commendable for you to do what *it becomes you* to do, rather than what you may do if you please.

6. *It becomes a good Boy* to do nothing that is doubtful without consulting his Tutor.

7. *It is fit you should take* what is your own.

8. *It becomes not a wise Man* to weep profusely at the Death of a Friend, or Relation, and soon after to forget him, and bury the Memory of him in his Grave: Thus Birds and Beasts love their Young almost outrageously for a Time; but having lost them, all Affection is extinguished: This, I say, *becomes not a wise Man*; let him persevere in the Remembrance of a Friend, but cease to mourn.

His verò, attinet, pertinet, &c.

TH E S E three Impersonals, attinet, pertinet, spectat, require an Accusative Case after them with the Preposition ad.

1. *It*

1. *It is your Business* to speak to that Point, not mine.

2. *They had no Business* to interfere in this Affair.

3. *It is my Duty* to clear myself of that Suspicion.

4. *It belongs to* every Disquisition concerning Duty, to keep in her Eye the Excellence of Man's Nature above that of Brutes, and all other Creatures.

5. Every Thing is to be done, that we may be most grateful; for this is our own Good; and *it belongs not to others*, like an Act of Justice; for the greatest Part of a Benefit returns upon itself; no one does Good to others, but, at the same Time, he does Good to himself.

His impersonalibus subjicitur, &c.

THESE six Impersonals, poenitet, tædet, piget, pudet, miseret, miserescit, govern an Accusative Case of the Person, and a Genitive of the Thing, unless when both are Persons; as, Nos nostri poenitet: And therefore in construing verbatim, the Accusative is the first of the two Cases; and in making Latin, the English must be changed, that the Nominative Case in English may almost always be the Accusative in Latin.

1. This is the Humour of almost all Men; *we dislike our own.*

2. Use Diligence, honour your Parents, and fear God; *these three Things you never shall repent of.*

3. I plainly see, that by the prudent Exertion of your Power and Influence, *your Enemies will repent of their violent Proceedings.*

4. *Was you not ashamed of the Villainy, which the young Gentleman committed under your Direction, but you must tell Tales of him to his Father?*

5. He is truly good, *who repents not of his Goodness and Sobriety.*

6. As Folly, when it has got what it coveted, never thinks it has got enough; so Wisdom is always contented with what is present, and *repents not of itself.*

7. I left them, and came abroad, *so tired was I of their Conversation.*

8. How wretched are they, *who are neither sorry for, nor ashamed of their Infamy!*

9. In Boys, Nature is beheld as in a Mirror, How eager are they in their Disputes? How great their Contests? How are they delighted with Conquest? *How ashamed to be conquered?* How unwilling to accuse themselves? How desirous to be praised? What Labours do they not undertake to be Leaders among their Companions? How grateful to those who deserve well of them? What a Desire to express their Gratitude? And these Qualities most eminently appear in Children of the best natural Endowments.

10. *Who pitieth the Poor,* and relieves his Necessities, does not impoverish, but enrich himself; for divine Blessings are annexed to Charity.

11. *We rather pity those,* who ask not our Compassion, than those who demand it.

12. What I told a certain Person, I will now tell

tell you, that, as *you have Compassion upon others,*
others will have Compassion on you.

Verbum impersonale, &c.

A Verb Impersonal of the Passive Voice may be taken for every Person of both Numbers indifferently; by Virtue of an oblique Case joined to it; as, Statur a me, a te, ab illo, ab illis; for sto, stas, stat, stant.

1. Where *they live well, they live long.*
2. Wars are to be undertaken that *we may live in Peace without Injuries.*
3. As *we live* not with Men completely wise and perfect; no Man, I think, is to be disregarded, in whom we can discern the least Sign of Virtue.
4. We must take Care that our Speech does not betray some Defect in our Manners, which generally happens, when *we speak* of those who are absent, for the Sake of Detraction, or by the Way of Ridicule, Severity, or Contumely.
5. As often as we speak or harangue, so often *are we judged of by others.*
6. *We easily pardon those,* who endeavour, not to persevere, but to recall themselves from Error.
7. They who, while Children or Boys, were of too mean and obscure a Rank to be noticed by the Public, when they come to be young Men, ought to raise their Views to higher Objects, and pursue them by the most direct Means; because *that Age is not only checked, but generally favoured.*

The



The Construction of Participles.

Participia regunt casus, &c.

Participles govern the same Cases as the Verbs do from whence they are derived, as, tendo governs an Accusative Case, so does tendens; utor governs an Ablative Case, therefore utens, usus, and usurus, govern the same. Eripio governs a Dative Case, by the Rule, Quædam accipiendi, &c. therefore ereptus governs the same.

1. I had rather see a Man *wanting Money*, than Money a Man.

2. Slavery is the Obedience of a broken and abject Mind, *wanting its own Will*.

3. A Man *given to Pleasure* is but of little Service to his Heir.

4. Public Utility is *to be preferred to private Interest*.

5. Friendship is *to be preferred to all human Things*.

6. If you have benefited a Friend, or given him faithful Counsel, you seem not to deserve much Praise, *having only done your Duty*.

7. The Man, *whose Passions and Views* are always inconsistent and irreconcilable with one another, can never enjoy a State of Quiet and Tranquillity.

8. As he is a Fool, who, *when he is going to buy a Horse*, inspects only the Bridle and Saddle;
fo

so is he most foolish, who esteems a Man from his Dress, or Condition, which is a Sort of Dress.

9. Let us suppose on one Hand, a good Man, *abounding with Riches*, and on the other Hand, one indeed *having nothing*, but *all Things* in himself; each of them may be equally a good Man, however unequal they are in Fortune.

10. I cannot call those good Things, *with which* a Man, though abounding ever so much, may be miserable.

11. We are very properly enjoined, in the Course of our Life to avoid all Fits of Passion, that is, excessive Emotions of the Mind, *uncontrouled by Reason*.

12. A Man thinks himself injured, and has a Mind to be revenged; but some Cause *dissuading him*, he immediately draws back; I call not this Anger, but an Emotion of the Mind, *obeying Reason*; that is Anger which leaps beyond Reason, and draws it with her.

13. He is not truly a Conqueror, who cannot bridle his Passion *when it demands Revenge*.

14. He is an unjust and ungrateful Citizen, who, *when he is delivered from the Danger of Arms*, still retains an armed Mind.

15. Fortitude is the Knowledge of Things to be endured, or an Affection of the Mind in Patience and Perseverance, *obeying*, without Fear, *the Supreme Law*.

16. Modesty is the Guardian of all Virtues, ever *avoiding Disgrace*, and procuring the highest Praise.

17. It is expedient that the Mind should be *conscious of its own Integrity*, and know its Affinity with

with the Divine Mind; from whence proceeds a Pleasure, ever full, yet insatiable.

Participiis passivæ vocis, &c.

Participles of the Passive Voice, especially if they end in dus, have sometimes a Dative Case after them.

1. No one of these shall go away *unpresented by me.*
2. If it happens to any one, to be gently dismissed by old Age, not suddenly *torn from Life*, but gradually stolen away, has he not Reason to thank God, that being full of Days and Infirmary, he now retires to Rest, so necessary to Man, so grateful to the Weary?
3. When a Sentence is *to be given by a Judge*, he must remember he hath God a Witness, at least his own Mind, than which God hath given nothing more divine to Man.
4. Wherein any one speaks Truth, in that he is *to be defended* by every *Lover* of Truth.
5. The Whisperer and Slanderer is *to be looked upon by all* as a common Enemy; and he that lies under any Slander, or unjust Defamation, is *to be defended and cleared by him* that knows his Innocence, or else he makes himself guilty of the Slander.
6. Punishment must *be assigned for the Wicked*; and not less for those who follow another wicked Person, than for the Leaders themselves.
7. *We must keep the Way* that Nature hath prescribed to us; to those who do, all Things are easy and readily provided, but to those who are
con-

continually striving against her, Life is nothing else but rowing against the Stream.

8. Let us cherish those Sentiments, which Reason and Truth prescribe, and think that nothing in Life *concerns us*, but to preserve our Integrity, and so long as we are void of Guilt, let us bear calmly and moderately all human Accidents.

9. Diligence avails much in all Things ; this is principally *to be rejoiced in*, and always applied *by us* ; there is nothing it cannot attain to ; and in this Virtue, all the other Virtues are comprehended.

Participia cum fiunt nomina, &c.

Participles when they become Nouns (*Adjective, or Participial Adjectives*) require a Genitive Case.

Note, *Participial Adjectives* may be known four Ways.

First, *When the Participle Adjective governs a different Case from the Verb it is derived from ; as* Appetens alieni.

Secondly, *When it is compounded of a Preposition, which the Verb it is derived from cannot be compounded with ; as*, indoctus, innocens.

Thirdly, *When it forms all the Degrees of Comparison ; as*, amans, amantior, amantissimus.

Fourthly, *When it has no Respect, or Difference of Time ; as*, profusus, the Participle, signifies having been poured forth, with Respect to Time past. Whereas profusus, the Participial Adjective, signifies profuse, or lavish, without any Respect at all to Tense or Time.

1. Men that are great Lovers of themselves, damage the Public.

2. Every

2. Every Nature *loves itself*, and is employed in Self-Preservation.

3. I hope you will regard his Advice, for I know no one more prudent, or *has a greater Affection for you*.

4. My Master is generous, and *hates Licentiousness*; therefore I serve him willingly, *ever obedient to his Command*.

5. Virtue *is lovely in her own Eyes*, because she best knows herself, and how amiable she is.

6. A Man may as well be said to be *ungrateful to himself*, as, sordid, harsh, cruel, and *neglectful of himself*; for as they are called Benefits, which I have conferred upon another, why may not those, which I have conferred upon myself?

7. We are by Nature most studious, and most desirous of *honourable Probity*, of which when we behold as it were the Splendor, what is there we would not do, or suffer, that we may enjoy it?

Exosus, perosus, pertæsus, &c.

THESE three Participles, exosus, perosus, and pertæsus, *having an Active Signification, govern an Accusative Case*.

1. Many Times *we hate a Man* for doing that very Thing which we should *hate him for* on the other Side, if he did it not.

2. O ye almighty Powers, if *ye hate not the Trojans to a Man*, if your wonted Affection regards the Distress of Mortals, grant our Fleet may escape these Flames.

3. The common People *had an Aversion to the Name of Consuls*, as much as to that of Kings.

4. May

4. May the Gods bless you now and ever, if they have not an *Aversion* to the Roman People.

5. Folly soon grows *sick of herself*; but the Resolutions of Wisdom are free, absolute, and constant.

Exosus et perosus, &c.

BUT *exosus* and *perosus*, having also a *Passive* Signification, govern a *Dative Case* of the Agent or Person, according to the latter Part of the Rule, *Passivis additur*, &c.

1. We must not think that all, who in this Life struggle with a Variety of Misfortunes, are under the *Displeasure* of the Almighty.

2. For his Wickedness and Impiety, he became the *Aversion*, to all Men.

3. Some Men are so obstinate, that Truth, the more clear it is, the more it is *detested* by them.

4. The more Men persist in their Error and Infidelity, the more will they be *abominated* by the Almighty.

Natus, prognatus, &c.

TH E S E seven Participles, *natus*, *prognatus*, *fatus*, *cretus*, *creatus*, *ortus*, *editus*, require an *Ablative Case*, being governed of some *Preposition* understood; which we also find sometimes expressed.

1. Without a Preposition.

1. Our elegant Eaters so dress *Mushrooms*, *Herbs*, and *Vegetables*, that nothing can be more palatable.

U

2. He

2. He was a Citizen of Athens, born of good Parents.

3. That great Man, from whom you falsely say you sprung, would have scorned so vile an Action.

4. We desired him to tell us of what Family he was, but he refused.

5. It is doubtful who his Father was, but his Mother was a Slave.

6. He sprung from the antient Nobility, and such are his Virtues that he degenerates not from his Ancestors.

7. They are so antient a People, they think themselves sprung from the Earth.

1. With a Preposition.

1. He is my Half-brother, born of the same Father, not of the same Mother.

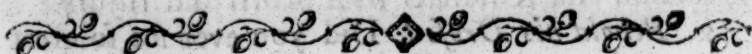
2. He was a Trojan by Birth, sprung from a Race of Heroes.

3. From Plenty and Affluence generally arises Arrogance.

4. Many Inconveniencies arise from Talkativeness.

5. Friendship seems to have risen from Nature rather than from the Wants of Mankind; and from the Operation of the Mind, joined to a Sense of Affection, rather than from any Consideration of Profit that attends it.

Construction



Construction of Adverbs.

En et ecce, demonstrandi Adverbia, &c.

E*N* and ecce, when used for see, behold, lo, and followed by a Noun; require the Noun to be of the Nominative Case; and sometimes of the Accusative.

1. *The Nominative Case.*

1. *Such* is the Cause, *such* is the Crime, of which my Client is now accused.

2. *Behold a Man*, formerly protected by not a few Friends, now, in Banishment, deserted by all Men.

2. *The Accusative Case.*

1. *Behold a Consul*, who, without Hesitation, will obey your Orders, and while he breathes, will himself defend whatever you shall decree.

2. Be not ashamed to ask, what, by Reason of your Youth, you cannot understand: *Behold me* ready to instruct you!

En et ecce, exprobrandi &c.

B*UT* these Adverbs, when spoken by Way of Contempt or upbraiding, govern an Accusative Case only.

1. *Behold the ungrateful Man!* he repays my Affection and Kindness with Scorn and Injury!

2. *Behold his Dress!* Did you ever see so great a Sloven?

Quædam Adverbia loci, &c.

Certain *Adverbs*, I. of Place. (*as*, ubi, ubinam, nusquam, eò, longè, quò, ubivis, huccine, &c.) II. of Time, (*as*, nunc, tunc, tum, interea, pridie, postridie, &c.) and III. of Quantity, (*as*, parum, satis, abunde, &c.) require a Genitive Case of the Noun that follows.

I. Of PLACE.

1. How abandoned is the Man who is come to such a Degree of Wickedness, that no Laws, nor Fear of Punishment, can restrain him from Acts of Villainy and Injustice!

2. When a Man comes to such a Pass, as to pay no Regard to his Reputation, he will pay none to the Propriety of his Actions.

3. How unhappy am I! I can *no where* find my Brother.

4. *In what Air* do we breathe! *In what City* do we live! *Of what State* are we Members! When here, within these Walls, and in this Assembly, the most awful, the most venerable in the World, are Men, who meditate the Destruction of their Country.

5. Fly *where he will*, a Man cannot run away from himself.

6. He was banished *far from* his Parents.

7. Nothing

7. Nothing is more amiable than Virtue, which if any one hath attained to, we shall love him *whoever* he be.

8. Are Things *come to so bad a Pass*, that an honest Man cannot thrive?

II. Of TIME.

1. In the History of former Times we read of continual Seditions; and civil Wars, but *now-a-days* Men seem to be wiser.

2. *At that Time* there was some Excuse for not minding your Studies, but now there is none.

3. *In the mean Time* I got acquainted with you, for whom I have so great an Affection, that I dare trust you with all my Secrets.

4. *The Day before St. Thomas's Day* I went to Windsor, and *the Day after* I came to London.

III. Of QUANTITY.

1. *A little Pride* does not misbecome a prosperous Fortune.

2. There can be no great Happiness where there is but *little Sincerity*.

3. Avarice seldom escapes with Impunity, tho' itself be a *sufficient Punishment*.

4. We have had *Words enough* on so trifling a Matter.

5. He who doth what is right, hath *Friends enough*.

6. In Virtue there is *Protection* and *Assistance sufficient* for our living well, happily, and magnanimously, so as to be invincible, to want nothing,

to repent of nothing, and to meet with no Obstruction.

7. In the last Campaign he got *Abundance of Glory*.

8. The envious Man is *abundantly punished*, though no one should take Revenge.

Quædam casus admittunt nominum, &c.

SOME *Adverbs* govern the same Case as the Nouns (*Adjective*) do, from whence they are derived, Thus, as the *Adjective* inutilis governs a Dative Case, (by *Adjectiva quibus commodum, &c.*) the *Adverb* inutiliter, derived from it, governs the same—So, propius and proximè, from the *Preposition* propè, governing an Accusative Case, govern the same.

1. The Way for a rich Man, whose Estate is well-gotten, to be happy, is to live soberly, generously, and *friendly to all Men*.

2. He was clothed in all Respects *like his Brother*.

3. It is the Part of a wise Man *to oppose every irregular Desire*.

4. When I left the Province many came out *to meet me*; and a Multitude as I came nearer the City.

5. I thought it my Duty, *to march an Army as near as possible to the Enemy*.

6. He was of so sweet a Disposition that no one came *more readily than he* to serve a Friend, whom he would assist, if it was in his Power, *more faithfully than a Brother*.

7. It becomes us, the higher we are, *to behave ourselves the more humbly*.

8. Only

8. Only stay here, and I will be back again *before you can conceive it possible.*

9. Some Men have been so inconsistent, as to be able to speak *the best of all*, while they live *the worst of all.*

Adverbia diversitatis, &c.

T H E S E two Adverbs of Diversity, *aliter* and *secus*; and also these two Prepositions, *ante* and *post*, have sometimes an Ablative Case after them.

1. As he had so great, and more powerful Enemies, his Success happened *much otherwise* than I expected.

2. Many a Man thinks *much otherwise* of himself than what his Neighbours, who can only judge from Appearance, think of him.

3. I am surprized you should so soon change your Mind; for it now seems *very different* from what it was.

4. No Credit is to be given to his Words, who denieth the same Thing this Hour, which he most strongly affirmed *a little before.*

5. It is the Part of an exalted Genius to discern by Reason what will follow; and to determine *before-hand*, what will happen on either Side; and whatever should happen, what is best to be done.

6. I was ordered to be in School at Seven, but I came *a good while before*, and *not long after* came my Brother.

7. If your Son had not died at this Time, he must, *in a few Years after*, have undergone that common Fate to which he was born.

8. He

8. He left me a Legacy, and *many Years* after I recovered my Money.

Instar et ergò, &c.

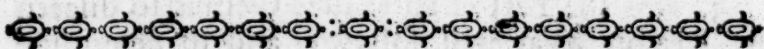
INSTAR (*signifying Equality and Proportion*) and ergò (*signifying for the Sake, or, upon the Account of*) taken adverbially, require a Genitive Case.

1. There is no Need of Punishment to excite a Man of Spirit to his Duty; for he will disdain to be treated *like a Horse* or Mule, that will not stir without the Whip or Goad.

2. Though your Letter was *as large as a Volume*, it was very acceptable, and I shall often peruse it.

3. Tell me, where I shall find *Anchises*? for *his Sake* are we come hither.

4. Know, that I have made you this Present *on Account of your Diligence* and Virtue; and I expect you to persevere in your Duty, *through Gratitude*.



Construction of Conjunctions.

Conjunctiones copulativæ.

Conjunctions copulative (*as, et, que, quoque, ac, atque, &c.*) also Conjunctions disjunctive, (*as, aut, vel, ve, seu, &c.*) require the Nouns they come between, to be of the same Case; and the Verbs

Verbs they come between, to be of the same Mood and Tense.

Note, *The Reason of this is, because some Word, to complete the Sense, is understood, as in the Rule, et Platonem, i. e. et docuit Platonem.*

1. Order, and Resolution, and Constancy, and the like to these, come under the Rank of those Virtues, that require not only an Operation of the Mind, *but* certain Action; for by applying a certain Rule, and Regularity to those Things that occur in Life, we preserve Virtue and Decency.

2. All Virtue consists *either* in the Perception of Truth, and in Sagacity; *or* in cultivating Society, by rendering to every one their Due; *or* in the Greatness and Firmness of an elevated and unsubdued Mind; *or* in observing Order, and a proper Mean, and Temperance, in all *our* Words, and in all our Actions.

3. As a Man may be eloquent, though he be silent; and *strong*, though his Hands be tied; so he may be grateful, who only is willing to return a Kindness, though he hath no other Witness of his good Will *but himself*.

4. No Creature *but* Man perceives the Beauty, the Gracefulness, and the Harmony of Parts, in those Objects which are discerned by the Sight; which Idea, conveyed by Nature and Reason from the Eyes to the Mind, thinks that Beauty and Regularity, and Order, are to be observed, both in Councils and Actions; and takes Care to do nothing indecent or effeminate, or to act or think wantonly in any Occurrence of Life, either when we deliberate, or execute.

5. The

5. The Man, who most clearly perceives what is the real Truth in every Subject, *and* who can most acutely *and* most readily see *and* explain the Reason, is wont justly to be accounted most prudent *and* most wise.

6. Men, in order to determine their Resolutions, must *either* examine, *or* consult whether the Thing in Question conduces to the Utility *or* Enjoyment of Life; to the Improvement of their Estate *and* Wealth; to their Interest *and* Power, by which they may profit themselves *or* their Relations; all which Deliberations fall under the Title of Utility.

7. The Man who does not repel, *nor* withstand an Injury offered to his Neighbour, if he can conveniently, is as much in fault, as if he deserted his Friend, *or* Country.

8. It is the Part of a great and brave Spirit, to be persuaded that a Man ought not to admire, *nor* to wish for, *nor* to court any Thing, but what is virtuous *and* becoming; *nor* to sink under Oppression; *nor* yield to any Perturbation of Mind *or* of Fortune.

Nisi variæ constructionis ratio, &c.

UNLESS the Reason of a different Construction requires otherwise; as in the Example given, *emi librum centussi et pluris*—Centussi is the Ablative Case, by Quibusdam verbis subjicitur, &c. *and pluris the Genitive by Excipiuntur hi Genitivi, &c.* So with Regard to Verbs, when one of the Verbs has one Sign of the Tense before it; *and* the other another; as, *had and did; was and will.*

I. He

1. He was celebrated for his Learning both *at Rome and at Athens*; and dreaded for his Power *in Utica and Carthage*.

2. What do you value that Manuscript at? *An hundred Pounds and more*.

3. An extravagant Man must not think it *Fortune's Fault*, but *his own*, that he is not happy.

4. A diligent Boy will not neglect his Studies either *at School or at Home*.

5. I promised to serve him, *and* I will keep my Word.

6. True Love hates, *and* will not suffer Delay.

7. To hear a Man say, "I have been, *and* will be, hospitable as long as I live, and have it in my Power," is to converse with my Forefathers.

Quam sæpe intelligitur, &c.

QUA M, the Conjunction, is oftentimes understood after *amplius*, plus, and minus.

1. On that Day were slain *more than* two thousand Men; and *above* four thousand were wounded; tho' the King had not *above* three thousand Foot, and eight hundred Horse.

2. He gave me *more than* forty Strokes.

3. He stayed with me *above* thirty Days.

4. I went to *London*, but had Leave to stay not *above* one Night.

5. In less *than* thirty Days he returned into *Asia*.

Quibus

Quibus verborum modis, &c.

To what Moods of Verbs certain Conjunctions and Adverbs agree.

Ne, an, num, &c.

THESSE *three, ne, an, num, when put doubtfully, or indefinitely, require a Subjunctive Mood after them.*

1. Men consider *whether* the Thing in Question *be* fit to be done, or be disgraceful, and in this Deliberation, the Mind often falls into opposite Sentiments.

2. Be cautious whom you commend, *lest* the Crimes of another should *reflect* Shame upon you.

3. I am afraid, if I ask for a half Holiday, I *shall not obtain* it.

4. It is doubtful to me, *whether it be* better to die with them, than to live with these.

5. Go see, *whether* my Father *be* returned from the Country; if not, I shall go with you to the Play.

Dum pro dummodo et quousque, &c.

DUM *put for dummodo so that, and quousque until, require a Subjunctive Mood after them.*

1. He put off his Thirst of Revenge to another Time, *so that* his Anger *might grow cool*.

2. I beg of you to wait, *till I have consulted* my Friend.

3. I shall confide in him *so long as* I find myself not deceived by him.

4. They

4. They did not think proper to condemn so great a Man upon Suspicion only, but to wait till the Affair declared itself.

Qui causam significans, &c.

THE Relative *qui*, *who* or *which*; also when it signifies the Cause why, requires a Subjunctive Mood after it.

1. Who is there *that* does not admire the Splendor and Beauty of Virtue?

2. If a Man tells you the Sun is no bigger than it appears to be, you are a Fool *to believe him*.

3. An easy Run, a swinging of the Hands to and fro with Weights in them, leaping either in Length or Breadth, are Exercises *which* sufficiently refresh the Body, and take up but little Time, which is the principal Thing to be regarded.

4. A Life spent honourably and generously brings so great a Comfort, that those *who have* so lived, either Anxiety does not touch, or a Pain of Mind but slightly wound.

5. He is as much a Fool *who fears* Death, as he that fears old Age; for as old Age follows Youth, so Death follows old Age: He that is not willing to die never deserved to live.

Ut pro postquam, sicut, et quomodo, &c.

THE Conjunction *ut*, when it signifies *postquam* after that, *sicut* as, and *quomodo* how, is joined to the Indicative Mood; but when it signifies *quam* although, *utpote* for as much as, or the final Cause (i. e. the End for which a Thing is done) it requires a Subjunctive Mood.

1. *With an Indicative Mood.*

1. *Since I came from Home*, I have let no Day pass without writing to my Father.

2. *Since I came hither*, I have not set my Foot without the Doors.

3. *After you left me*, a certain Person met me by chance, and asked several impertinent Questions, which I did not think worthy an Answer.

4. *As you greet me*, so shall you be greeted.

5. Even the best Speakers appear to me almost impudent, unless they compose themselves to speak with a certain Bashfulness, and are under some Concern when they set out ; but it must be so : For as the more excellent a Man *speaks*, so is he more sensible of its Difficulty, and under the greater Concern for the Event of his Speech, and the Expectation of the Public.

6. All bloody as *they were*, enquiring where the Emperor was, they rushed into his Chamber.

2. *With a Subjunctive Mood.*

1. *Though Ability be wanting*, yet the Will to do Good is commendable.

2. We expect you and your Army, without which, *though* other Things *happen* to our Wish, we scarce seem to be sufficiently free.

3. *Though Fortune may deprive me of many Things*, yet she will still leave me more.

4. That Speech was most elegantly written ; *forasmuch as* in Sentiment and Diction nothing could be conceived beyond it.

5. It

5. It is of great Consequence *to be* that which we would be thought to be.

6. Virtue hath this Quality, *that* the Appearance and Beauty of it, even in an Enemy, *delights* good Men.

7. Moral Philosophy is divided into three Parts; the first relates to the Estimation of Things; the second to the Passions; and the third to Actions; the first requires, *that you give* every one his own; the second, *that you govern* the Affections, and moderate their Impulse; the third, *that you use* right Means to attain a right End: Whatever shall be wanting of these three, will disorder the rest, for what signifies it to be able to estimate all Things rightly, if you cannot govern the Passions? What avails it to restrain the Vehemence of Desire, and to have the Affections in your Power, if you know not when, or where, or what, or how you ought to act?

Omnes denique voces, &c.

IN short, all Words put indefinitely, as, quis, quantus, quotus, &c. require a Subjunctive Mood after them.

1. I will send you the Books when I can meet with a proper Person, *whom I can trust* with them.

2. Since our Country will not, or cannot, accept our Services, *who will* not grant that we may return to that Private Life, which many Philosophers have preferred (how justly I will not say) even to the Service of the Republic?

3. If you will write me Word *what you are*
X 2 *doing,*

doing, and *what is* your Design, it will be very acceptable to me.

4. *How great soever* you think yourself, be humble, and you will obtain the greater Praise.

5. Let me know *how many* you would have to sup with you, and we will come.

6. If Time makes a Poem, like Wine, the better; I desire to know, *how many* Years stamp a Value upon it.

7. I know not what *any* of your Friends write to you, but I understand they differ much in their Opinions.



The Construction of Prepositions.

Præpositio subaudita, &c.

THE Ablative Case is often governed of the Preposition in, or some other Preposition understood.

1. Friendship consists *in Equality* of Tempers; to will and not to will the same Thing, is a Sign of the strictest Amity.

2. My Father, now grown old, quitted his Office as a Magistrate, and retired *into the Country*.

3. Whoever he be that excels *in Moderation*, and *Constancy*, is quiet in his Mind, and so satisfied in himself, as not to be cast down by Fear, nor too much elevated by Hope, he is a wise Man.

4. Do you ask why Virtue wants nothing? It rejoiceth *in Things present*, and hankers not after
what

what is absent ; every Thing is great, because, be it what it will, it satisfieth.

5. We are enjoined to perform, even to a Stranger, all the Service we can without Detriment to ourselves ; as, not to debar a Man *from a running Stream* ; to suffer Fire to be kindled at our Fire ; and to give faithful Counsel to a Person who is in doubt.

Præpositio in compositione, &c.

A Preposition joined to a Verb, and becoming Part of a Verb by Composition, governs the same Case of the Noun following, as if it stood alone by itself before the Noun ; as in the Example, Prætereo te insalutatum, I pass by thee unsaluted.

1. We must take all the Care we can *to abstain from Offences*.

2. Drunkenness heightens and discovers every Vice : It takes away Modesty, the usual Restraint from all bad Enterprizes : for many *abstain from Things forbidden*, more through Fear of Shame, than their own good Will.

3. If Praise cannot *incite us to do* rightly, Fear will scarce *restrain us from* the basest Actions.

4. When thou speakest of others, *look well about thee* on every Side ; consider of whom, and before whom, and what thou art going to speak ; for thy Words cannot be recalled.

5. It is an useful Reflection sometimes to consider how many, who were born at the same Time with you, have *departed this Life* before you.

6. As Life, so all the Ornaments of Life are subservient to Wisdom : But her chief End is

Happiness; thither she leads, thither she opens the Way; she sheweth what is truly evil, and what only seems so; *she roots out Vanity from our Minds, and instilleth solid Greatness.*

Verba composita, &c.

VERBS compounded with the Prepositions a, ab, abs, ad, con, de, e, ex, in, sometimes repeat the Preposition before the Noun following, and that not inelegantly.

1. A, ab, abs.

1. All Craft must be abolished, and that Cunning which affects to look like Prudence, but is *far different from it*: Nor is there in Life any Thing more pernicious, than when in Roguery there is Disguise.

2. It is in vain to appeal to those whose Ear and Mind *are averse to us*.

3. God cannot more traduce some Things that seem desirable, as Riches, than that he gives them to the vilest of Men, and *takes them from the best*.

4. We naturally *abhor Wickedness*, because no one is so safe as to be out of the Reach of Fear; good Fortune delivers many from Punishment but none from the Fear of it; because Conscience condemns them.

5. It cannot be a pleasant Life, *where Prudence is absent*.

6. Nothing better suits a good and quiet Citizen, than to *absent himself from civil Broils*.

7. These, and all other Troubles that can happen unto Man, I so bear, as to thank Philosophy, which

which not only *delivers* me from Solicitude, but arms me against every Assault of Fortune ; and I think you ought to do the same, being persuaded, that nothing but Guilt deserves to be considered as a real Evil.

2. Ad.

1. *To apply* a superfluous Plenty of Words to a Cause of no great Consequence is a Kind of Luxury.

2. Though every Virtue *attracts* us to her, and makes us love those who possess it, yet nothing does this more effectually than Liberality.

3. Though it may be more desirable to pass through Life without Pain and Injury, yet it *adds* to the Immortality of Glory, to be affectionately wonted by our Fellow-Citizens, rather than not at all to have been injured.

3. Con.

1. I dissent from those who defy a Storm, and not disliking a public and busy Life, *are* continually *struggling with great Difficulties*, to shew their Courage ; a wise Man should bear this, but would not make it his Choice.

2. We must abstain from Anger, whether the Person who provokes us be a Superior, an Equal, or Inferior ; *to contend with a Superior* is a mad Thing ; *with an Equal* doubtful ; and *with an Inferior*, mean and base.

3. Virtue is ever uniform, *agreeing with Reason*, and unwearied Constancy.

4. De.

4. De.

1. Every Man is to take up with his own Inconveniency, rather than *deprive another of what is his Property.*

2. It is not only liberal, but sometimes advantageous for a Man, *to depart a little from his Right.*

3. Their own Deceit, their own Improbability, their own Indiscretion *drives Men from an healthful State of Mind.*

5. E, Ex.

1. Despise not one that is deformed; a great Man may *come out of a Cottage*, and a great Mind dwell in a deformed Body.

2. *From Beggars some have become on a sudden very rich; and the more illustrious from being obscure and ignoble.*

3. He was so wary and circumspect, that *he spake nothing but what he had well considered.*

4. There is no greater Pest in Friendship than Ambition, *from which the greatest Enemies have risen among the most friendly.*

6. Inter.

1. *There is this Difference between Wisdom and Philosophy; Wisdom is the perfect Good of the human Mind; Philosophy is the Love of, and Affection for Wisdom; Philosophy only shews what Wisdom truly is.*

2. Will any Man say *there is no Difference between Pain and Pleasure? Or, if he thinks so, must he not be mad?*

7. In.

7. In.

1. Inconveniences, when they *fall upon Virtue*, have no more Effect than a Shower in the Sea.

2. From the Passions come Hatred, Dissentions, Discords, Seditions and Wars; nor are they turbulent only without, or with blind Fury *attack others*, but while they are confined within our own Minds, even where they create mutual Jarrings and Dissentions.

3. We are liberal and beneficial, not because we want to be thanked for our Bounty, (for we are not to play the Usurer by good Actions) but because Nature has given us a Propensity to Liberality; Friendship is desirable, not for the Reward she brings, but because *in the Affection itself there is* every Delight.

4. *In Friendship* are all Things desirable, Honour, Glory, Tranquillity of Mind, and Enjoyment of Soul; with these Life is happy, and cannot be so without them.

5. Those Things are not to be deliberated upon, where *in the Deliberation itself there is* Wickedness; and in such a Case the Hope of being concealed and undiscovered must be entirely rejected; for if we have made any Proficiency in Philosophy, we ought to be fully satisfied, if it could be concealed from the Knowledge of God and Man, that we ought to do nothing that is unjust, nothing that is wicked.

In pro erga, &c.

IN, *signifying* towards, against, for, to, and over, *requires an Accusative Case.*

1. Carry

1. Carry yourself so *towards your Parents* as you would have your Children carry themselves *towards you*.

2. It is very laudable to exercise Kindness *towards brute Creatures* : That we may keep ourselves the more remote from all Manner of Cruelty *towards Men*.

3. I hate to hear any thing that is harsh and severe said *against any one*, be it ever so witty.

4. It is barbarous Cruelty to rage *against the Prostrate*.

5. The wise Man will be affected in the same Manner *for his Friend*, as *for himself*, and be ready to undertake the same Toils for his Friend's Advantage, as he would for his own.

6. I would have you do what is *for your Advantage*.

7. He was a diligent Boy at School, but afterwards most unhappily given up to *Luxury and Banqueting*.

8. Our Benevolence *to our Friends* must be answerable to theirs for us in all Respects.

9. The Hall full of smoaky Images makes not a Man noble ; no one hath lived *to our Glory* ; what was before us is not ours.

10. Some are of such a Disposition, that if Enemies are wanting, *on whom* they may exercise their Malice, they will attack their Friends.

11. Error is remediless when it passes into *Habit and Custom*.

12. No one errs to himself alone ; but spreads Folly *among* his Neighbours, and catcheth it likewise in his Turn from them ; from whence the Vices of the common People become general.

13. How scandalous was it for a Citizen to be tortured *after* a servile Manner !

14. What a Monster is Man raging *against* Man ! There is no Affection *over* which Anger does not reign.

Sub, cum ad tempus, &c.

SUB, *when it relates to Time, (signifying of, or about) is commonly joined with an Accusative Case.*

1. The Cock generally crows *at break of Day.*

2. *At the Hour* of Battle he fell so fast asleep, that he was awaked by his Friends to give the Signal.

3. He is chearful enough all Day, but *at Night* his Anxiety returns.

Super pro ultra, &c.

SUPER, *signifying ultra beyond, governs an Accusative Case; but when put for de concerning, it requires an Ablative.*

1. The River *Tiber* at that Time had *overflowed its Banks.*

2. I was glad when I had passed *over the Mountains.*

3. When I came Home my Father asked me many Questions *concerning the School and Discipline*, to which I gave him satisfactory Answers.

Tenus

Tenus Ablativo plurali, &c.

At Genitivo tantum plurali, &c.

TENUS governs an *Ablative Case* both in the singular and plural Number, or a *Genitive* in the plural Number only. And is always set after the Noun it governs.

1. I went into the Water *up to the Neck*, because I could swim; but my Brother ventured only *up to the Knees*.

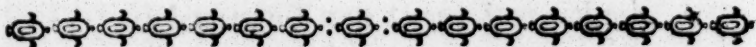
2. Some Men are happy, *as far as Report*, when perhaps they find the contrary within.

3. There is *a so far*, that Pardon may be given to Friendship.

With a Genitive Case.

1. As he was walking Home, he fell into a Quagmire *up to the Knees*.

2. As he was standing on the Shore the Tide came in so fast, that it reached *up to his Waist*, so that he escaped with Difficulty.



The Construction of Interjections.

Interjectiones non raro, &c.

INterjections are often put independently, without any Case following.

1. *Alas!*

1. *Alas!* how poor are my Kine, even in rich Pasture!

2. *Alas!* that he should transact so carelessly an Affair of so great Consequence!

3. *Alas!* how fast do the Years slide away! surely this ought to excite our Diligence.

O exclamantis, &c.

O, *An Interjection of exclaiming, takes a Nominative, Accusative, or Vocative Case after it.*

1. *With a Nominative Case.*

1. O Heaven, O Earth, O Seas of Neptune! Hear my Complaint.

2. O the Habit of sinning! What Pleasure does it give wicked Men, when there are Hopes of Impunity?

3. O immortal Powers! little do Men think what a Revenue Frugality brings in.

4. O gracious Powers, what is there in Life that can be called long? Nothing seems to be lasting, after its Period is arrived; for whenever that Period comes, there is an End of all that is past, and nothing remains but what is gained by Acts of Virtue and Benevolence.

5. O the happy Death! which, due to Nature, is given up to the Good of our Country.

2. *With an Accusative Case.*

1. O the wretched Folly! there is even Ambition in Grief.

2. *O the wretched Trifles*, which Philosophers dispute about ! they are altogether ridiculous.

3. *O that excellent Keeper of Sheep* (as they say) the Wolf !

4. *O the unheard-of Pride !* to glory in a bad Action.

5. If the Things you do be honest, all Men may know them ; If they be vile and scandalous, what signifies it, if no one knows them, since you know them yourself ? *O wretched Man*, if you despise this Witness !

6. *O the deceitful Hopes of Man ! Frail Fortune ! and trifling Pursuits !* often are they interrupted, often are they ruined in the middle of their Career, and wrecked in the Voyage, before we come in Sight of the Harbour.

3. *With a Vocative Case.*

1. *O my Brother !* how glad am I that Things go well with you !

2. *O thou Pride of a great Fortune !* how delightful is it to receive nothing from you ! whatever you give, you spoil.

Heu, et Proh, &c.

HEU, and proh, have sometimes a Nominative and sometimes an Accusative Case after them.

1. *Oh the matchless Virtue of his Mind ! O the Might of his Hand, invincible in War !*

2. *Oh Shame !* that he should degenerate so much from his Ancestors !

3. *What*

3. *What a Wretch am I!* to judge of your Generosity by my own!
4. *Oh the hard Condition of Banishment!*
5. *Oh the Treachery of Man!* who can avoid his Snares?

Hei, et vœ, &c.

THES E two Interjections, hei and vœ, require a Dative Case after them.

1. *Oh wretched me!* I cannot remember this without Tears.

2. *Wretch that I am!* how has my Mind hitherto been supported between Hope and Fear? but now Hope is taken away, it sinks, quite weary and confounded with Care and Trouble.

3. *Woe to thee!* who despisest Knowledge, and rejectest the Counsels of the Wife.







PROPRIETIES, PHRASES, &c.

In the foregoing EXAMPLES,

Rendered into proper LATIN.

P. 3. With whom, *pene quem.*

Affections, *Caritates.*

No Man enjoys, *Nulli est homini.*

P. 4. Goes to Wreck, *Naufragium facit.*

Without, *Carens.*

His best, *Quod in se fuit.*

End at last in, *Evadet in.*

Must be adapted, *Resistantur.*

Both at once, *Simul.*

Have great Influence over, *Vehementer permovet.*

P. 5. I am determined, *Certum est.*

They live not well, *Non verè vivitur.*

That you are not accused of any Thing, *Ne quid accusandus sis.*

P. 6. Before us, *Ante pedes.*

Wisdom, *Sapere.*

To improve, *Provehere in melius.*

Is our main Business, *Captus est.*

P. 7. A small Part, *Pauculum.*

P. 8. Deals, *Agit.*

Who are a little down in the World, *Quibus res sunt minus secundæ.*

In Jest, *Per Jocum.*

P. 9. Is, *Sunt.*

Much talked of, *Sermonebus celebrantur.*

Whoever, *Quisque.*

P. 10. Summons, *Advocat.*

P. 11. There is more Satisfaction in, *Plus animo satis fit ex,*

Such an inestimable Jewel, *Omne pretium ita exuperans.*

Y 3

P. 12.

P. 12. Keeping, *Prementis.*

When you have made
so great a Progress, as
even to reverence yourself,
*Cum tantum profeceris, ut
sit tibi etiam tui reverentia.*

In their Absence, *Absentibus.*

Good Husbandry, *Diligentia.*

The doing, *Facere.*

P. 13. Every one hath,
Nulli non est.

It will be Time enough
to bear, *Satis citò patien-
dum est.*

P. 14. 'Tis a Shame,
Turpe est.

'Tis a Favour, I con-
fess, *Meritum*, or *gratum*
sanè est.

For the Sake of, *In id
tantum ut.*

P. 16. Greatly improv-
ed, *In melius translati.*

On knowing, *Cum senserunt.*

Subsist by Dealings in
the World, *Vitam tolerant,
per res quas inter se contra-
bunt.*

Means of their Liveli-
hood, *Vitæ ratio.*

So, not, *Ita, ut ne.*

Hath formed, *Conjugavit.*

Prospect of Interest, *Cura utilitatis suæ.*

He looked, *Prospexit.*

P. 17. Extravagant Me-
taphors, *Improbas figuras
dicendi.*

Manly, *Animosus.*

Fails of his Aim, *Proposito excidit.*

Meets with Reproach,
In opprobrium incurrit.

P. 18. A Fool is no
sooner provoked, but, *Ur
stultus irritatus est statim.*

Stifles his Resentment
even of, *Premit animi sen-
sus etiam in.*

Near, *Proximus.*

When the Night is, *Noc-
te.*

P. 19. Who intended,
Cui propositum est.

Let a Man be ever so
ungrateful, *Ingratissimus li-
cet quis fuerit.*

Satisfaction, *Voluptatem.*

Who have done, *Qui
præstiti.*

Having a great deal,
Cum plurima possideas.

Calling, *Qui invoco.*

To the Advantage, *In
rem, or ex re.*

P. 20.

P. 20. Courtship and Flattery, *Urbanitas et blanditiæ.*

A Person of true Worth, *Vir verâ virtute præditus.*

We find, *Sentimus.*

Makes, *Impellit.*

Labour to overcome, *Operam dato ut domineris.*

As 'tis a Shame, *Quibus indignum est.*

As, *Scilicet.*

P. 21. Upon all Occasions, *Omni loco.*

I have paid, *Argentum numeravi.*

P. 22. A principal Point, *Præcipua pars.*

Enter not into Familiarity, *Ne coeas societatem.*

Is so well known every where, *Adeo innotescit.*

Next unto, *Post.*

P. 23. Cometh not, *Non nascitur.*

Get to such a Height, *In tantum convalescit.*

P. 24. They are advanced, *Procefferint.*

In great Place, *Honoribus affecti.*

Are Servants, *Serviunt.*

That some are real, *Alias esse, alias videri.*

P. 25. In old Age, *Senilis.*

Provision, *Viatici.*

In the Perfection of it, *Ad eam rem perficiendam.*

The less Delight, *Minus deliciarum.*

Is of more Consequence, *Habet plus momenti.*

What sort of, *Quales.*

Likes to ride, *Non metuit insidere.*

No other Evil, *Nibil quicquam aliud vitii.*

What Advantage, *Quid fructus.*

Nay rather, *Immo verò.*

No Time, *Nibil loci.*

P. 26. Full, *Gravidæ.*

Lay, *Sternunt.*

Is used in telling a Story, *Narrantæ Fabulæ adhibetur.*

The more likely it is to gain belief, *Fidem eo facilius inventura est.*

Attendance, *Comitatu.*

Service, *Opera.*

Very highly, *Magnifice.*

From others, *Aliunde.*

No Change in the Person, *Nibil mutationis in ipso homine.*

That Part of the Wallet, *Id manticæ.*

P. 28. When unmated,
cannot arrive at Excellen-
cy, *Solitaria non posset ad
ea quæ summa sunt perve-
nire.*

Pretends to what is
good, *Imitatrix est boni.*

P. 30. So much, *Tanto-
perè,*
Of a mean Estate, *Ten-
nui rei.*

To be measured by, *Di-
rigenda est ex.*

If it be fed, *Si efflorescit.*

He should stick at spread-
ing the Slander, *Eum ip-
sam infamiam disseminare
dubitaturum.*

P. 31. Change of Go-
vernment, *Rerum novarum.*

A Person of Integrity
will not be prevailed upon,
*A viro integro nunquam
impetrabitur.*

To justify the least Un-
truth, *Testimonio firmare
quod a vero vel minimè absit.*

Cares not, *Nihil pensi
habet.*

Without any Difficulty,
Nihil hærens.

Without a Teacher,
Nullo monente.

The Fitness of every Ac-
tion, *Quid agendum sit.*

P. 32. To bid Defiance
to, *Provocare.*

A strong Resolution,
Pectore firmo.

There is no Need, *Non
usus facto est mihi.*

I do not want it, *Eo ni-
hil mihi est usus.*

P. 33. To invade an
other's Province, *Alienum
occupare officium.*

With a better Grace,
honestius.

Much Patience, *Modus
nequaquam exiguus patientiæ*

To bear the loss, *Ut fe-
ras mortem.*

For the setting up a For-
tune-teller, *Ad hariolum
adornandum.*

On the one side, *Hinc.*
on the other, *illinc.*

To satisfy, *Ut facias sa-
tis.*

P. 34. The least Gene-
rosity, *Cui vel minimum li-
beralis ingenii insit.*

As not having yet been
in want, *Ut qui nondum e-
gestate laboraverint.*

Instead of raising his Fa-
mily, *Non modò non domum
evehit, verum etiam.*

Zealous for, *studiosi.*

How long we may,

Quem ad finem liceat.

From some, *Aliis.*

Account themselves, *Arbitrantur se visum iri.*

So far from being consistent with, *Tantum abest officio.*

And, *Atque adeo.*

At hand, *In promptu.*

P. 35. Are beyond, *Superant.*

P. 36. That constant Tenour of Life, that leads to perfection, *Unitas vitæ in perfectum itura.*

A Happiness, not always to be met with, *Quæ facultas non semper datur.*

That the latest Posterity, *Ne quidem posteritas omnium seculorum.*

P. 37. Shy of Business, *Fugax rerum.*

Born for, *Natus in.*

Extremities, *Ultima.*

Probably they will grow up with him, *Verisimile est, fore uti cum ætate simul accrescant.*

P. 38. To secure Power, *Ad opes tuendas.*

P. 39. To prove, *Evadere.*

Take no dye, *Nullum colorem bibunt.*

Like to die, *Moriturus.*

Long since, *Jam olim.*

The Importance of our Undertaking, *Quanta res fit.*

P. 40. To secure, *Ad tutandam.*

Will succeed to a great Estate, *Fore, ut in amplam rem succedat.*

He has not, *Non est ei.*

P. 42. Who will be as good as his Word, *Qui promissis stabit.*

Proof against Flattery, *Par adulationi.*

P. 43. Is so far from being inferior to all, that, *Adeo non omnium infima est, ut.*

P. 44. Relish Health, *Ut commoda valetudo nobis sapit?*

Sickness, *mala (valetudo)*
Enhanceth the Value of Plenty, *Addit pretium copia.*

The Experience of Want, *Inopiæ periculum.*

P. 46. He that has a Heart, *Qui sustinet.*

Pinches,

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P. 46. He that has a Heart, *Qui sustinet.*

Pinches,

Pinches his own Flesh,
Suum genium defraudat.

More for the Child's
good, *Infanti utilius*; be
left, *amandari.*

Sees, *Reperit.*

If by this means, *Si sic
forte.*

In all Places, *Ubique lo-
corum.*

If the Mind be but suit-
ed, *Animum modò gerant.*

Convenient, *Opportu-
num.*

Of no use, *Inutilis.*

Of service, *Utilem.*

P. 47. Uneasy, *incom-
moda.*

In case of, *In.*

I shall be glad, *Maximo
mihi erit gaudio.*

At my House, *Apud me.*

His own Enemy, *Sibi
ipsi inutilis.*

Deliberation, *Consilium.*

Hoodwinks the Mind,
Mentis oculos perstringit.

The Chance is not in
our power, *Quod cadat,
nos penes non est.*

P. 48. To have a mean
Opinion of ourselves, *Te-
nuiter de se existimare.*

P. 49. But be overcome,
Non vinci.—Is desirous to

approve himself, *Mores suos
ei probare expetit.*

P. 50. Terrible to those,
quibus circumscriptus.

From one whom &c.
*De quo se bene meritum pu-
tat.*

Rather a Debt than a
Favour, *In mercedis potius
quàm beneficii loco.*

She sheweth herself,
Præstat se.

P. 51. Near a-kin, *Finii-
timus.*

At least as much, if not
more, *Non minus certè, si
non et multo magis.*

Without some — be-
tween, *Nullò—interposito.*

Generally speaking, *Ut
plurimum.*

For their own sakes, *Sui
ipsorum ergo.*

P. 52. To adapt Nick-
names, *Imponere vocabula
cognata.*

P. 53. Not degenerate
from, *Similis sit.*

Regard not the Instruc-
tion, *Respuit documenta.*

Equal to, *par.*

Even so it is with, *Sic se
habent.*

Grow up, *Submittuntur.*
We

We are not, *Non nos de-*
ect.

P. 54. To one another,
Alicui cum aliquo.

A frank Nature, *Aper-*
tum ingenium.

P. 55. To spend our
Time in the pursuit of
Things, *Horas terere in re-*
bus confectandis.

Who delight so much,
Tam familiaris.

Very unbecoming, *Alic-*
nissimum.

P. 56. No Office of Hu-
manity, *Nil humanum.*

With genteel Behaviour,
Ab honestis actionibus.

Somewhat ought to be
displayed, *Aliquod lumen*
eluceat.

Without being involved
in, *Immunis.*

Met with no, *Immunis*
esset.

P. 57. In the Grave,
Apud inferos.

Under Command, *Dicto*
audientes.

Every one — not, *Non*
quisvis.

To distribute Justice, *Ius*
reddendum.

And to end, *minuendas.*

P. 58. Being made, *Nat-*
tus.

No more, *Nil ultra.*

The Ground, *Materia.*

Converseth, *Sermonem*
habet.

For a State of, *Ad.*

P. 59. To all manner of
Politeness, *Ad omnem co-*
mitatem facilitatemque.

Passes by, *Facile patitur.*

P. 60. A Heart, *Animus.*
As a pure Being, *Ut qui*
purus sit.

P. 62. A Cripple in his
Limbs, *Fractus membra.*

P. 63. Put out to Use,
In faenore.

Designing, *dolosus.*

P. 64. Stand thick with
Corn, *Sum fertiles ubere.*

All Places abound, *Om-*
nia sunt plena.

Of Days, *Vitæ.*

Full of, *Fæcunda.*

Abounded with, *Fertilis.*

Poor in Words, *Inops*
verbis.

P. 65. Sturdy, *Contumaces.*
Free from, *Expers.*

Unhappy, *Ut sit infelix.*

Stands in no Need, *Non*
indigna

indigna est.

Without, *Expers.*

Not used to *Expers.*

P. 66. In effect, *Re.*

P. 67. A Thing, *Ali-*
quid.

Of such a Nature, *Tale.*

Will take up with it, *Eo*
utetur.

P. 68. Merely, *Modò.*

With Reason, *Meritò.*

Which is sure to eclipse,
Istuc verò pro certe officiet.

Let him look to that,
Ipse viderit.

Deserving, *Dignum.*

P. 69. Who would pass,
Qui velit esse.

Overlook, *Despiciant.*

P. 70. An amicable Dif-
ference of Opinion, &c.
Differentium inter se repre-
hensiones nunquam debens esse
acerbæ.

Dislikes, *ægrè fert.*

Condition, *Res.*

P. 71. Lies quite out of
the Road of this Tempta-
tion, *Vitam colit ab istius-*
modi illecebris longè fitam.

Because there is nothing
which can induce them to

with it longer, *Quia abest*
quod inducat eos, ut vitam
productiorem velint.

A cheap Market, *Vilem*
annonam.

If disappointed herein,
Quid si careat.

P. 72. Deaf and blind,
Auribus et oculis captum.

With Propriety, *pruden-*
ter.

With Deliberation, *con-*
sideratè.

Mad, *Mente captum.*

Being driven from
Home, *Finibus extorris.*

Like to miscarry, *Suc-*
cessu cariturus est.

Because he follows, &c.
Quia stulto duce utitur.

P. 73. Sold for Gold,
Venales auro.

Salutation, *Salutis.*

The equestrian Order,
Augusti clavi.

The Sweets, *Suavitate.*

P. 74. Returns, *Remu-*
neratione.

Intercourse, *Vicissitudine.*
Extreme Pain, *Acutissi-*
mo dolore.

Extreme Pleasure, *Sum-*
mâ voluptate.

P. 75. Dearer than, *An-*
tiquior.

Antiquior.

Come to such a pass, as,
Eò perveniunt, ut.

There is no hope of a
Cure where, &c. *Definit
esse remedio locus, ubi quæ
fuerant vitia fiunt mores.*

More stubborn Things,
Difficiliora.

To get so much, &c.
*Id sapientiæ adipisci ut cal-
leas.*

Upon all Occasions, *Qua-
cunque in re.*

P. 76. That lives by
cheating, *Cui ex fraude
vivitur.*

Getteth Wealth, *Opes
invenit.*

The Guests, *Accumbentes.*
Of all the Things which,
&c. *Omnium rerum ex qui-
bus aliquid exquiritur.*

Well improved, *Bene
culto.*

Is so far from that, *Non
modo non—verum etiam.*

Rural Enjoyments, *ad
quem fruendum.*

P. 77. Who has no bet-
ter Success in his Cures,
*Cui curationes non rectius
cedant.*

P. 78. When we have
no Opinion, *Detractâ opi-*

nione.

If at variance with it-
self, *A seipso diffidens, se-
cumque discordans.*

If the Pleasure, *Si ju-
cunditas.*

The greater—the more,
Quo major—eo magis.

P. 79. With a much
better Grace, *Multò honesti-
us.*

Be anxious in the pe-
cuniary Concerns of his
Friends, *De pecunia ami-
corum laborare.*

One would think, *Ut
speret quis.*

Of a more forgiving
Temper, *Ignoscentior.*

That he should have any
Disgust against me, *Quod
odium mei illum caperet.*

Of his Affection towards
me, *Ex caritate mei.*

For want of your Assist-
ance, *Desiderio tui.*

P. 80. For you, *Tui.*
In your Race, *Curren-
tem.*

To perpetuate his Me-
mory, *Quò extendat memo-
riam sui.*

Of me, *Nostri.*

But merely in Compli-
ance of, &c. *Sed quia mos
est ita rogandi.*

Z

We

We should act unlike ourselves, *Simus dissimiles nostri.*

Since we have a Desire to see you, *Cum tenemur desiderio vestri.*

Like you, *Non dissimiles vestri.*

P. 81. I have such an, &c. *Te eâ sapientia judico.*

A Disgrace to human Nature, *Non hominem.*

Enjoy your own good Fortune, *Tuis bonis delectari.*

The utmost Reproach to me, *Turpissimum.*

Let us agree, *Stet illud nobis.*

P. 82. My, *Me ipse.*

The Society of your Friends, *Convictum nostrum.*

Occupations, *Consuetudinem.*

Or peculiar to, *vel tuam alius ac propriam.*

With our own personal Amity, *Nostra ipsorum Amicitia.*

P. 83. As every Man holds his own, *Quia suum cuiusque est.*

The whole Result of it must be, &c. *Omne consilium revocandum est ad.*

With an unwilling Ear, *Parum æquis auribus.*

But that my Discourse, &c. *Ne mea molesta videatur oratio differentis.*

To his Rehearsal, *Recitantis.*

P. 84. To take Care of himself, *Sui capitis esse custodem.*

P. 85. Makes use of it, *Occupat.*

Is gone off, *Se remisit.*
In requiring, *Qui postulem.*

P. 86. Its own Guardian, *Conservatrix sui.*

Which must at last — *Quo se ipse obrueret.*

Without any Prejudice to themselves, *Sine sua.*

P. 88. A Competency, *Mediocria.*

In being superfluous, *Eo quod superfluunt.*

Is prejudicial, *nocent.*
Plenty lays, *Ubertas stermit.*

His own private Fortune, *Suis facultatibus.*

P. 89. Stands engaged, &c. *Suscipit æs alienum.*

In competition with Virtue,

tue, *In certamen virtutis.*

Mere, *ipsa.*

Affliction, *Malum.*

A melancholy, *Tristis.*

Meet with due Esteem
and Approbation, *Suum
pretium, suaque suffragia
inveniret.*

A mean, *Rationem.*

P. 90. Divided from
Justice, *A justitia semota.*

When Necessity spurs,
Necessitudine adurgente.

Given them a Grace,
Honoriavit.

Come to Poverty, *Ad
paupertatem redigi.*

As next in Degree, *Proxi-
mus.*

P. 91. Time makes Proof
of a Friend, *Amicum, qua-
lis sis, pertentat dies.*

Is so far from, *Ad eò non
parat, ut.*

What then? *Quid enim?*
Proved, *Evaferunt.*

Made great Proficiency,
*Magnos profectus affecuti
sunt.*

P. 92. And the like, *Et
cetera ejusdem generis.*

Real Legacies, *Vera hæ-
reditates.*

Plain dealing, *Sinceritas.*
Wears, *gerit.*

Have the Prerogative,
Suo jure hoc habent boni.

Find a Welcome in all
Countries, *Benè excipiun-
tur omni terra.*

P. 93. To an excellent,
In egregio.

With a great deal of,
&c. *Per multam turbam et
concurvationem.*

Huddled up, *Festinate
coacta.*

The Foundation of it
being laid in Rapine, *Fun-
damentis in rapto positis.*

It moulders away fre-
quently, &c. *Eadem qua
parta est celeritate delabi-
tur.*

Art of Conversation, *A-
gendi cum hominibus ars.*

Takes to itself, *Sibi ar-
rogat.*

P. 94. Under the Ap-
pearance of, *Ut videantur
esse.*

Master of himself, *Sui
juris.*

Quick and dexterous in
the Dispatch of, &c. *In ex-
pediendo quovis negotio sibi
mandato celeritate utitur.*

You may foretel, *Vero
prædixeris.*

Profuse joy, *Effusa læ-
titia.*

It leaves the Heart, *Def-
tituit animum.*

To be popular, *Carum
esse.*

More complete, *Planio-
rem.*

Whom he flatters, *Ad
cujus voluptatem dicitur.*

Away with all that Craft,
Tollendæ sunt astutiæ.

Which affects to be like,
Quæ se vult videri esse.

I would advise you, *Te
admonitum esse velim.*

P. 95. So that every
Man may be as grateful
as he pleases, *Cuius licet
quantumlibet grato esse.*

A Tyrant may, *Est ut
tyrannus.*

A World of, *Quamplu-
rimi.*

Counterfeit, *Simulati.*

Since he may be injuri-
ous, &c. *Cui malo licet esse.*

P. 96. Whether it be a
Christian's, or Heathen's,
Christiani sit an extranei.

Is there no end of ad-
ding, &c. *Nullusne finis do-
mibus et agillis continuandis
statuendus est?*

Thou must shortly re-
move, &c. *Prope adest, cum
tibi migrandum est.*

My native Borough, *Cu-
jus municipii sum.*

That he may be the
worse, but cannot be the
better for, *Quo deterior pos-
sit fieri, melior nequeat.*

P. 97. So, as not, *Ita ut
ne.*

To be discomposed at
Disasters, *In rebus asperis
perturbari.*

Put beside his Guard,
De loco moveri.

To maintain, *Præsente
animo uti.*

Without, *Nec.*

To weather a Tempest,
Subvenire tempestati.

To execute his Master's
Commands, *Herilia jussa
persequi.*

To be brave himself, *Se
fortem dare.*

That those under, *Qui
merent sub.*

To forecast in our
Thoughts, the Event of
Things to come, *Animo
ante designare rerum, quæ
futura sint, eventa.*

That we may never be
put to the foolish Excla-
mation, *Nec redigi ad fa-
tuam istam vociferationem.*

Mark of Ingenuity, *Li-
beralis est ingenii.*

To make no Difference,
&c. *Hominum personas nullo
habere discrimine.*

To

To give our assent to
Truth, *Veris manus dare.*

Where it will, *Undecun-
que.*

P. 98. To employ it ge-
nerously, &c. *Ad liberali-
tatem atque beneficentiam
conferre.*

Have the World at will,
*Rebus ad voluntatem nos-
tram fluentibus.*

To be transported with,
Immoderatè ferre.

Be used, *Adbibenda est.*

Not to care what the
world thinks of him, *Ni-
hil pensi habere, quid de se
alii putent.*

P. 99. To fling himself
into, *Se conijcere in.*

To the Repentment of
those in Power, *Contra po-
tentes.*

Not to accept the Apo-
logy for a short Letter,
*Negare veniam brevibus e-
pistolis.*

Mean, *Humilis animi.*

Obstinacy, *Pertinacis.*

P. 100. To act agreea-
bly to the Circumstance of
the Times, *Consulere tem-
poribus.*

To do what you are
commanded, *Jussa facere.*

To enquire, *Quarere.*

P. 101. To be dissolved,
Desidiosa luxuriâ solvi.

The violent, *Pracipi-
tantes.*

'Tis a common thing,
Non insolens est.

P. 102. To judge his
Heart, *Noscere ejus pectus.*

We do not know, *Propr-
ius ignoramus.*

As they are imagined,
Uti plerique in animo fingunt.

For their Wealth some-
times only serves to make
them be accused, *Hæc tan-
tummodo præstant opes ut
accusentur.*

To evade the Law, *Ut
legibus eripiantur.*

To pay a large Sum of
Money, *Repræsentare gran-
dem pecuniam, Ex. 5. 6. To
accuse, Insimulare.*

He owns, *Alligat.*

He accused, *Astrinxit.*

To accuse of a capital
Crime, *Capitis arcessere.*

Take care, *Vide.*

It is a good Argument,
Non levi est argumento.

That I am moderate
and unblameable in both,
*Modicè et inculpato re utra-
que uti.*

To condemn, *Infamare.*

P. 103. He that takes
the Liberty to tell others
of their Faults, *Qui liberè*
peccatorum moneat.

To their very Face, *in*
ipsum os.

To be told, *Admoneri.*

'Tis a certain sigh, *Signo*
haud incerto est.

He is in the very way
to be undone, *Ad exitium*
recta pergit.

Intent, *Consilio.*

Who sincerely wishes it
was in his power, *Qui ex*
animo optat se posse.

P. 104. He is accused,
Arguitur.

Of not being punctual
in writing, *De non missione*
litterarum.

Of Extortion, *De repe-*
tendis pecuniis.

P. 105. To advise you
of it, *Ed de re te admonen-*
dum esse.

Lay any thing to the
Charge of, *Libero culpa.*

As if you was upon
Oath, *Tanquam juratus.*

To charge, *Insimulare.*

To be accused, *Argui.*

P. 106. Retort the
Charge, *Te eodem crimine*
condemnabo.

A guilty Conscience,
Mens malè conscia.

P. 107. As, *Ut qui.*

We oftentimes envy, *Sæ-*
pe fit, ut invidemus.

In all, *inter.*

State, *Splendorem.*

Happy in their Obscu-
rity, *Felicitèr obscuri.*

With an impartial Eye,
Isdem oculis.

But more earnestly when,
&c. *Impensius quidem labo-*
rantibus.

P. 108. But so as to re-
member, *Ut reminiscar ta-*
men.

In the Case of, *In.*

And then, *Tum verò.*

Favour to me, *Meriti in*
me.

My Promise, *Data fidei.*

P. 109. Suitable to your
Circumstances, *Quæ digna*
tuâ personâ sunt.

It will be an eternal ob-
ligation to me, *Semper me*
tibi devinctum habetis.

But in a little while,
Post paulo.

The Note is changed,
Aliâ canitur cantilena.

When they come to be
transported with, *Cùm in-*
ciderunt in.

P. 110. The

P. 110. The Dignity of my Character, *Dignitatis nostræ.*

We must mind other Men's Business, *Aliena sic nobis tractanda sunt.*

To their last, *Ad extrema.*

Former Insolence, *Veteris contumeliæ.*

Practice, *Consuetudinis.*

P. 111. Reduce to the same Condition, *In eundem locum redigere.*

Employ, *Artificium.*

Without being ashamed, *Sine rubore.*

Moral Decency, *Verecundia.*

To cast a severe Eye on the Example, *Cum severitate exemplum tueri.*

P. 112. The many Obligations you have laid upon me, *Plurima quibus me tibi devinctum habes merita.*

P. 113. The General, *Constans.*

By the decree of Fate should be Master of the World, *Esse in fatis, poterunt rerum.*

Had Power, *Rerum potita est.*

I would not, *nolim.*

Tho' I were sure there-

by to gain a Kingdom, *Ne si exploratum quidem habeam regno me eo pacto potiturum.*

We eagerly desire, *Concupiscimus.*

Undo us, *Pessundarent.*

What labouring Man, *Ecquisnam mercenarius.*

That his Work is over, *Opere absoluto.*

Cutting off all Convoys, &c. *Commeatu intercluso.*

Without Bloodshed, *Sine vulnere.*

P. 114. For the Wrong's sake, *Ipse injuriæ ergo.*

Let not—tempt thee to contrive any Mischief to him, *Cave,—te impellat illi malum parare.*

Under the Name of Good Offices, *Specie benevolentiae.*

The worst, *gravissima.*

P. 115. What is there great, in that a Man, *Quid magnifici est hominem.*

Procures, *conciliat.*

P. 116. To assist: to do a favour, *Commodare.*

Endanger, *Noceat.*

The Body politic, *Corporis reipublicæ.*

Idolizes himself, *Se maxime ipse delectet.*

Has

Has his Ears most open,
Maximè patefaciat aures.

When their Occasions
require, *Cum usus poscit.*

P. 117. To serve, *Opi-
tutor.*

To protect: to defend,
Patrocinor.

The Business, *Proprium.*
Interest, *Laudi.*

P. 118. Never depart
from, *Nunquam tibi excedat.*

Treat great ones with,
Commodare magnis.

As may preserve a good
state of Health, *Quantum
bonæ valetudini satis est.*

As, *Non secus ac.*

P. 119. Of that promis-
ing Turn, *Eximia spe.*

Exalted Virtues, *Summa
virtutis.*

P. 120. Makes a Man
to be forward, *Ut difficilior
sit impellit.*

Ever so malicious, *Max-
imè malevoli.*

Violates, *lædit.*

P. 121. Nursed up, *Ad
fructum producta.*

Tutored, *Ingenia educā-
runt.*

Are serving, *juvamus.*

Whom we had better let

alone, *Quos non expedit.*

Presumption, *Temerita-
tis est.*

For fear of giving Of-
fence to certain Persons, *Ne
alicujus animum offenderes.*

P. 122. To compare,
Comparo.

A sprightly successful
Courser, *Victoris equi.*

Ex. 5. Compare, *Com-
pono.* 6. *Confero.*

And then, *ita.*

P. 123. Vexatious, *Odiosa*
Be rejected, *faceat.*

Prevail, *Valeat.*

Who has a fine Air, *Ho-
nesta erat facie et liberali.*

To compare to, *Æqui-
paro ad.*

P. 124. Come in com-
petition with one another,
Inter se comparentur.

Compare together, *Con-
ferte inter se.*

Abilities, *Ingenii dotes.*

Is affected, *Permovetur.*

To impose upon, *Dare
verba.*

Houses and Fields, *Tecta
et agri.*

To offer, *Largiri.*

P. 125. And be set back
to the Starting Post, *Ad
carceres*

carceres a calce revocari.

Myself up entirely, *Me totum.*

Go with us, *Dant sese nobis.*

Attentive to, *Dedit operam.*

Qualifications, *Dotibus.*

Count it lost, *Perditum ducas.*

Gives me, *Exhibet.*

The Palm Tree afforded, *Platanus ministrabat.*

As they were drinking, *Potantibus.*

P. 126. Unnatural, *Præter naturam est.*

To help you to, *Reddere.*

P. 127. Of a bad Heart, *Malitiæ.*

Retort the Question, *Idem reponam.*

Towards the Accomplishment, *Quò effectum red-datur.*

Not certain of to-morrow, *Ne crastino quidem dominamur.*

P. 128. He was very liberal, *Liberalissimè pollicitus erat.*

I answer, *Spondeo.*

Take upon me, *In me recipio.*

To your Satisfaction, *Ex sententiâ.*

He paid to the Tything-men, *Exsolvit decumanis.*

They paid, *Pendebant.*

He paid, *Numeravit.*

P. 130. Feel a Joy, *Gauderunt.*

I give Instructions, *Præcipio.*

Was Mistress, *Dominebatur.*

Strictly charge, *Edicam.*

To imitate, *Significare.*

With, *Apud.*

P. 131. When it is in your power, *Cum apud te est in promptu.*

He saluted me, *Salutem mihi nuncupavit.*

I cannot doubt but they will approve of it, *Facere non possum quin declararem.*

P. 132. You have been pleased, *Dignatus es.*

In such Things as were offered to your Consideration, *De quibus te consului.*

Set right, *Regere.*

It requires no, *Non est.*

Correct, *Temperent.*

So as not, *Quò minus.*

P. 133. It is an idle Thing

Thing, *Absurdum est.*

In the general Course of their Lives, *In omni fere vitæ spatio.*

They pretend Conscience in any Thing, *Aliquid sibi per animi conscientiam non licere præ se ferant.*

In every Thing, *Omnia.*

Thou shalt be at ease, *Ab animo otiosus fueris.*

To persuasion, *Suadenti.*

However weak they are, *Quantulicunque sint.*

P. 134. Prospers in his Designs, *Proposuit ad felicem exitum perducit.*

Ex. 6. To trust to, *Confido*, 9. 10. *Committo.*

Has prevailed with, *Coegit.*

P. 135. To your Sagacity, *Tibi ut perspicias.*

My Distresses, *Nostris fatis.*

Attention, *Cognitione.*

Close-fisted, *Astricti.*

Ill report, *Famigationi.*

Inventor, *Auctor.*

P. 136. Hath entrusted —with, *Concredidit.*

With the Pursuit of, nor easy to believe, a Calumny, *In inferendis criminibus nec credat oblati.*

P. 137. Will be brought, *Eo venient ut.*

He could have no other, End, but, *Nibil aliud spectare potuit, nisi.*

If we would deny ourselves sometimes in unnecessary desires, *Si modò in animum induceremus nobismet non necessaria cupientibus adversari.*

Of excellent use, *Apprimè utile.*

Is so far from, *Adeo non.*

P. 138. To submit to it, *Ei morigerari.*

To what is self-evident, *Perspicuis.*

Be Slaves to, *Deservient.*

There are certainly no greater Slaves than they, *Profectò nusquam gravius servitur quàm ab iis.*

To comply with, *Servire.*

Resists his own evil Inclinations, *Pravis animi sui momentis obstitit.*

P. 139. Bear up against, *Superior resisteres.*

To prevent ill Habits, *Occurrere pravis consuetudinibus.*

P. 140. You must die once, *Semel moriaris netesse est.*

est.

Scarce, *Parùm.*

Being on Fire, *Ardore suo.*

To threaten, *Minitor.*

With Elm Rods, *futuros ulmeos.*

Melancholy Men, *Atrabile laborantes.*

Which is commonly the Error of weak Minds, *Quòd ferè peccatum peccant.*

P. 141. Is offended, *Succenset.*

By being ruffled at, &c. *Si irascamur intempestive accedentibus.*

To be angry with, *Quod succenseas.*

May be in contempt for a time, *Contemptui sint ad tempus.*

P. 142. He is my principal Concern, *In eo mihi sunt omnia.*

Let no Man be displeased, *Abfit mihi.*

To stand by, to defend, *Adesse.*

A Present, *Donu adsunt tibi.*

Is apt to, *Facile inducitur, ut.*

In many Respects, *Non in und re.*

P. 143. Are wanting, *desunt.*

Men ought to have, *Debet inesse viris.*

It should be our first Care, *Primò videndum est.*

That it may not be above our Circumstances, *Ne majus sit quàm res finit.*

P. 144. Had the chief Management in, *Præfuit.*

In punishing, *Ad puniendum.*

P. 145. To excel, to manage, to remain to, *Superesse.*

Laid up with, *Positum apud.*

To lose as little of my kindness as possible, *Beneficia mea quam minimè possum abjicere.*

P. 146. Made for, *Natus in.*

Not that we are debarred, *Non quod non liceat.*

Provided we use them, *Modò adhibeamus.*

We have discharged, *Satisfecimus.*

He would not deign to give me Satisfaction, *Non me dignum haberet cui satisfaceret.*

To

To satisfy him, *Ut ei
satisfiet.*

And, *Sed et.*

P. 147. The Characteristic, *Maximè propria.*

P. 147. Hath done more,
Plura præstitit.

He gave, *Ei tulit.*

Lies contiguous to, *Adjacet.*

Coveted to be his Heir,
Oculum hæreditati adjecit.

To apply to, *Adscisco.*

They bring, *Applico.*

P. 149. To be under a
necessity of failing in any
Point of Duty, *Ut ulla fiat
intermissio officii.*

He that hath got, *Cui
contigit.*

It has the good Fortune
to have, *Contingat.*

Together with a Friend
to recommend, &c. *Fautor
etiam commendatorque.*

To add Fuel, *Subminis-
tro.*

By entertaining, *Fovendo.*

To yield to, *Succumbere.*

P. 150. To succour,
Subvenire.

Sordid, *Illiberalis.*

To set less by, *Posthabere.*

P. 151. Thrust ourselves
into, *Nos offerre.*

Gives a check to, *Ob-
stat.*

To detract from, *Ob-
trektare.*

Poring over, *Imminere.*

Relaxation, *Intervallum.*

P. 152. Arrives at, *Con-
tinget.*

Ex. 5. To excel, *Præ-
ire.*

Ex. 6. To excel, *Ante-
ire.*

P. 153. Will be your
Portion, *Te tacitum obrepet.*

To shelter him from the
Rain, *Quod succederet causâ
imbris vitandi.*

Reaches, *Accidit.*

P. 154. You have a
Man to deal with, *Cum
viro tibi negotium est.*

When a Man has Cre-
dit, *Ut fama est homini.*

To suit to an End, *Ad
propositum accommodare.*

To commend him, *Ad
laudem.*

P. 155. May be answer-
able to, *Suppetant.*

P. 156. Delight, *Amori,
For your good, Tibi
esse*

esse saluti.

I see many reasons to believe, that, *Multa mihi veniunt in mentem, ut.*

Blame you for it, *Id vitio vertet tibi.*

P. 157. Nothing looks more silly, *Nihil aspectu contemptius est.*

Outwitted, *Ingenio superatus.*

Beaten, *Confessus.*

P. 158. Is the Result, *In sequitur.*

Delicacy, *Verecundium.*

P. 159. The whole Race of Mankind, *Universos populos.*

If she was a Stranger to general Benevolence, *Si à caritate vulgi abborreret.*

P. 160. To live a Saint, *Se sanctum esse visurum.*

P. 161. To demand, *Flagitare.*

Letters, *Elementa.*

P. 162. Like those, *Eorum more.*

To be taken notice of, *Conspici.*

Were required to produce their Corn, *Flagita-*

rentur frumentum.

P. 163. He that travels into foreign Parts, *Qui peregrè proficiscitur.*

Doubles the Gift, *Bis dat.*

Soon dissipated by the Wind, *Quæ ventis mox differruntur.*

P. 164. By the Furnace, *Ignē.*

Shake at every Breath, *Nullō non flumine moventur.*

P. 165. Mischief is their Business, *In maleficio occupantur.*

Enters into contest with, *Certamen init cum.*

The Fool will still have the last Word, *Non deerit stulto quod objiciat.*

Dispatch them in due Order, *Conficiamus jussu deinceps ordine.*

To our Content, *Ex animi sententia.*

The Avenues, *Fores.*

When we cannot have an advantageous Cast, *Ubi non datur commodus jactus.*

Imperfections, *Vitia.*

P. 166. Worm-eaten, *Viciosa.*

Bought off with Liberty upon

upon Liberty, *Conduci tribus libertatibus.*

Have averted — at the Expende of, &c. *Redemissim—meis incommodis.*

P. 167. If they who know the Value of Things, *Callidi rerum aestimatores.*

A little more than half, *Propè dimidio minori.*

And of bad Materials, *Et malè materiata.*

P. 168. In your own Eye, *Tibi.*

In the Eye of others, *Aliis.*

P. 169. That go by Hearsay, *Auriti.*

Sets an high value upon, *Magno pretio indicat.*

Dangerous, *Duris.*

Will not make, *Non futurus erit.*

P. 170. Distinguished with, *Redundares.*

P. 172. Their Behaviour ought to be the Reverse, *Quod contra oportebat.*

While I am free from all Blame, *Cùm omni vacem culpâ.*

Fatten with Dung, *Saturare pingui fimo.*

He ungarrisoned, *Vacavit auxiliis.*

P. 173. Worthless, *Levissimi.*

I am filled, *Me cumulari.*

P. 174. Make me sick, *Me saturant.*

Who direct their greatest Services, *Ei potissimum inserviunt.*

P. 176. Applied to these Labours, *His muneribus fungerentur.*

Enjoy his being, *Frui animâ.*

The sweet Pleasure, *A-mœnitate.*

Ex. 6. Enjoy, *Perfruntur.*

P. 176. Nor so disturbed as to quit his Post, *Nec tumultuantum de gradu dejici.*

P. 177. Without some Grains of it, *Sine ulla particula.*

P. 178. Spare yourself the Trouble, *Superseideas.*

In nothing hath nature more obliged us than in that, *Nullo nomine melius de*

*de nobis meretur natura,
quàm quia.*

P. 179. As you promised me you would, *Ut mihi coram recepisti.*

Will force, *Exprimet.*

It consists not with the Character of a good Man, *Non cadit in virum bonum.*

To rob a Man, *Detrahere aliquid alteri.*

P. 180. In exchange for it, *Pro iis.*

Withdraws, *Subtrahit.*

P. 181. It is proper, *Par est.*

When things are calm, *In re populi placida.*

When the fit is upon him, *Cùm morbi vis accesserit.*

But he is nothing so bad as he, who suppressing, *Longissimè abest ab illius malitiâ, qui premens.*

Deliberately, *Prudens sciensque.*

Endearment, *Caritate.*

Being punished, *Supplicio affectis.*

The whole of, *Tota.*

It would engage, *In admirationem sui raperet.*

excuseable, *Lacrimis ignosci potest.*

But not bewail, *Non plorandum.*

Are disregarded, *ſacent.*

P. 183. Without, *Niſi.*

By whose Instruction, *Quâ præceptrice.*

Every ardent Desire, *Omnium cupiditatum ardore.*

P. 184. With my Sides, *Lateræ præpeditus.*

I am in great Doubt, *Pendeo animi.*

P. 185. The scandalous, *Improbis.*

To wallow in Wealth, *Circumfluere omnibus copiis.*

Is taken notice of, *Noſcitur.*

P. 186. But from him who would retain it, *Niſe retinenti.*

A Man that applies himself to Buſineſs is inſenſible, when, *In ſtudiis laboribusque viventi non intelligitur, quando — Flame of Life, Ætas.*

Extinguiſhed, *Frangitur.*

Burns out, *Diurnitate extinguitur.*

P. 182. Tears are very

A a 2

P. 188. The deepeſt Impreſſions

pressions of Sorrow, *Maximos luctus*.

Far be it from us, to, *Abfit, ut*.

The being willing however to proceed, is great part of the Way, *Magna pars est profectus, velle proficere*.

P. 189. The Difference, *Quid intersit*.

Called forth into Action, *In opere tentanda sunt*.

Can be rendered intelligible, *Percipi posse*.

P. 190. To hear yourself ill spoken of, *Malè audire*.

P. 191. To let the World go as it will, *Negligere humana*.

It is a Pleasure, *Bellum est*.

To cringe to, *Servire*.

P. 193. At our House, *Apud nos*.

P. 194. An old Man at his A, B, C, *Elementarius senex*.

Improved by the Advantage of Education, *Præclara eruditione, atque doctrinâ ornatus*.

P. 195. That they may amend them, *Emendandi causâ*.

Set right, *Corriguntur*.

Who has had the offer of one, *Cui fuit potestas accipiendi*.

The Humour, *Libido*.

Piloting, *Gubernatio*.

The being tired with seeking, *Defatigatio querendi*.

P. 196. Righteousness, *recta*.

It is absurd to play with him, *Frustrâ cum illo luditur*.

P. 197. They who affirm that old Men are improper for managing Business, *Qui in re gerendâ versari negant senectutem*.

Rigorous, *Acerbum*.

In all his Contracts, *In re contrabendâ*.

Avoiding Law-suits, *A litibus abhorrentem*.

P. 80. Aversion, *Fugiendo*.

P. 199. Off-hand, *Subitè*.
To give Assistance, *Adjuvandum*.

Swift in running, *Valent celeritate*.

Sweetness, *Venusitas*.

P. 200.

P. 200. In Conversation, *Ad societatem tuendam.*
In convivio.

But what has some Ex-
 cuse, *Sine auctoramento.*

P. 201. Disinterested,
Gratis.

Drawling, *Sine pigritia.*

We must never subject
 ourselves, *Nunquam com-*
mittendum est.

Wantonly, *Sine causa.*

P. 202. Absurdities, *Vi-*
tia.

Excellencies, *Bona.*

P. 203. Through a much
 stronger Principle, *Ac multò*
stiam magis.

P. 204. In our early
 Youth, *ineunte adestescentia.*

Station, Plan of Life,
Genus, rationem ætatis de-
gendæ.

Has insinuated itself, *Ser-*
pit.

Forming them to the
 purposes of Wisdom, *Ra-*
tionibus prudentiæ tradendis.

P. 205. In all our Ac-
 tions, *In omni re gerenda.*

In the Conduct of Life,
In negotiis gerendis.

Interests, *Opibus.*

For the good of Society,

P. 206. In winning the
 Confidence of Mankind,
Ad fidem faciendam homi-
nibus.

When he has lost this
 Opportunity, *Cùm perit*
occafio.

P. 207. A Transcript,
Exemplar.

More extraordinary, *Dic-*
tu difficilius.

Horrible—in sound, *For-*
midolosus—dictu.

Our Regard, *Speñatu.*

P. 209. Will not con-
 tinue long in the same
 Mind, *Non erit ætatem hoc*
animo.

P. 210. A Nail's Breadth,
Transversum unguem.

P. 211. I took care of,
Mibi cura fuerunt.

It deserves your Consi-
 deration, *Considerandum est.*

Whatever the Situation
 may be, *Cujusmodi res esset.*

Brought to the Ground,
Fundat humi.

P. 212. True Patriots,
Qui rempublicam tuentur.

P. 213. Suffer any Injustice, *Circumveniantur.*

Not the Richer be prejudiced by public Clamour, *Neque locupletibus obfit invidia.*

To enlarge thee, &c. *Rempublicam agris, vestigalibus augeant.*

Contended for Empire, *De summa Imperii dimicasse.*

P. 214. Sailed to, *Se contulit.*

We went on to, *Petivimus.*

P. 215. We left Brundisium, *Profecti sumus Brundisio.*

Passed in our Way to, *Petebamus.*

Abounds, *Scatet.*

P. 216. Lay you under any Difficulty, *Quidquam oneris tibi imponere.*

Our mutual Interest, *Utriusque nostri interest.*

What is right, *rectè.*

You give up the Question in our favour, *Vicimus.*

Performance is the Reward of moral Duties, *Officii fructus fit ipsum efficium.*

The concern of many, *multis curæ.*

P. 217. Was charged upon him, *Datur ei.*

Who are intrusted with the Management of Affairs, *Cui creditur autoritas rei gerendæ.*

Visit us, *Ad nos adeunt.*

P. 219. Every one has it in his Power, *Contingit omnibus, ut.*

To be discouraged by Dangers, *Submittere animum nostrum ulli periculo.*

It is agreeable, *Competit.*

P. 220. To follow, *Obsequi.*

For that which is peculiarly a Man's own, *Quod quisque habeat sui.*

Ex. 6. It becomes, *Addeet.*

Ex. 7. It is fit, *Condecet.*

And bury the Memory of him in his Grave, *Et memoriam cum corpore efferre.*

P. 221. To keep in our Eye, *Semper in promptu habere.*

We dislike our own, *Nos nostri pœnitet.*

P. 222. Of their violent Proceedings, *Intemperantiæ suæ.*

How ashamed to be conquered

quered, *Quem pudet vic-
tos !*

To express their Grati-
tude, *Referrendæ gratiæ.*

Enrich himself, *Sibi di-
vitias accersitum it.*

P. 223. Sign, Significa-
tio.

To raise their Views to,
Spectare.

P. 224. Given to, *Obse-
quens.*

Whose—are, *Utens.*

P. 225. Which is a sort
of Dress, *Quæ vestris mo-
do, nobis circumdata est.*

And on the other hand,
Pone ex alia parte.

However unequal they
are in Fortune, *Etiam si
dispari fortunâ utetur.*

Conscious of its own
Integrity, and know its
Affinity, *Se cognoscat vitiis
exutam, et sentiat se con-
junctam.*

P. 227. Rowing against
the Stream, *Quam contra
aquam remigantibus.*

Let us cherish those Sen-
timents, *Simus eâ mente.*

Concerns us, *Præstan-
dum nobis.*

Guilt, *Culpâ.*

P. 228. Hates Licenti-
ousness, *Fugitans enormi-
tatem.*

Desirous of honourable
Probity, *Appetentissimique
honestatis.*

P. 229. Elegant Eaters,
Lauti ita condiunt.

Vegetables, *Terrâ nata.*
More palatable, *Sua-
vius.*

P. 232. To such a Pass,
Eò loci.

In what air do we
breathe, *Ubinam gentium
sumus ?* Where he will,
Quoquo gentium.

P. 233. Whoever he be,
Ubicunque erit gentium.

To so bad a Pass, *Huc-
cine malorum.*

In the mean time, *In-
terea loci.*

With all my Secrets,
Omnia.

P. 234. And to meet
with no Obstruction, *Ut
nihil obset.*

Abundantly punished,
Abundè dat pœnarum.

To oppose, to meet, *Ob-
viam ire.*

P. 235. Before you can
conceive

conceive, *Prius tuâ opinione.*

Before-hand, *Aliquanto ante.*

P. 237. Occur, *Fractantur.*

In all our Words, and in all our Actions, *Omnium quæ fiunt, quæque disuntur.*

Which Idea, *Quam similitudinem.*

P. 238. The real Truth, *Verissimum.*

The thing in question, *Id de quo deliberant.*

Under the Title, *In rationem.*

P. 239. He gave me, *Infregit mihi.*

P. 240. The thing in question, *Id quod in deliberationem cadit.*

The Mind falls into opposite Sentiments, *Animi distrabuntur.*

P. 241. Declared, *Aperiret.*

To believe, *Qui credas.*

Aswinging of the Hands, *Manus motæ.*

Take up but little Time, which is the principal

Thing to be regarded, *Tempori parcant, cujus præcipua ratio habenda est.*

P. 242. They compose themselves to speak, *Timidè ad dicendum accedunt.*

When they set out, *In exordiendâ oratione.*

More sensible of, and under the greater concern for, *Maximè pertimescit.*

P. 243. Hath this Quality, *Habet hoc.*

Grant, *Hoc dederit.*

How justly I will not say, *Fortasse non recte.*

To the Service of the Republic, *Reipublicæ.*

P. 245. Every thing, *Nihil non.*

P. 246. Disguise, *Simulatione.*

No one is so safe as to be out of the Reach of Fear, *Nulli non etiam intertuta timor est.*

Where, *A quâ.*

P. 247. To thank, *Magnam habeam gratiam.*

Delivers, *Abducit.*

Being persuaded nothing but Guilt deserves to be considered as a real Evil, *Nec*

Nec à quo culpa absit, quidquam in malis numerandum.

P. 248. Drives — from an healthful State of Mind, *Deturbat de sanitate ac mente.*

He spake nothing, *Nil ex ore exciderit.*

P. 249. Are they turbulent, *Sese jectant.*

Because we want to be thanked, *Ut exigamus gratiam.*

We are not to play the Usurer, &c. *Neque beneficium foeneratur.*

Is desirable, *Expelendam*

putamus.

Every Delight, *Omnis ejus fructus.*

Enjoyment of Soul, *Juncunditas.*

P. 252. As far as Report, *Fama quidem tenus.*

They find the contrary within, *Alia omnia intus experiuntur.*

A so far that, *Qua tenus.*

P. 253. An Affair of so great Consequence, *Tantam rem.*

P. 254. Go well with you, *Tibi rectè cadant.*

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cogitationes, quasi omnes has
legerent, et illam viderent.
Abundum est simulare nos
non posse iam temperare.
Religiosi in omni feracitate
spatio, se ipsos nulla lege
moderantur, ridiculi sunt
cum aliquid sibi per avaritiam
conscientiam non licere
sua se ferant. Nullis tam
difficile est quam regi, prosequi
in juventute sua, iam
temperare.